VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN
IN DEUTSCHLAND · SUPPLEMENTBAND 33

VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN
IN DEUTSCHLAND

IM EINVERNEHMEN MIT DER
DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT

BEGRÜNDET VON
WOLFGANG VOIGT

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IM AUFTRAGE DER
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HERAUSGEGEBEN VON
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* * *

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FRANZ STEINER VERLAG STUTTGART
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CECIL BENDALL

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FOREWORD

In 1989 a reprint of the two volumes of Hara Prasād Śāstri's *Catalogue of Palm-Leaf & Selected Paper MSS. Belonging to the Durbar Library, Nepal* appeared as No. 1 of the *Publications of the Nepal-German Manuscript Preservation Project.* It also contained *A Concordance of H. P. Śāstri's Catalogue of the Durbar Library and the Microfilms of the Nepal-German Manuscript Preservation Project*, compiled by Dr. Reinhold Grünendahl. The reprint is hence directly connected with the NGMPP which was taken up in 1970 on the basis of an agreement between His Majesty's Government of Nepal and the German Oriental Society. The first volume of H. P. Śāstri's work includes a *Historical Introduction* specifically written for the Catalogue itself by Cecil Bendall, i.e. *The HISTORY OF NEPAL and surrounding Kingdoms (1000–1600 A.D.) compiled chiefly from MSS. lately discovered.* This is, as stated by Bendall himself, an improvement upon his "previous attempts to adjust Nepalese chronology by means of MS.-colophons". One of these attempts I should like to mention is his *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge*, published at Cambridge itself in 1883, for it is this Catalogue that is now being reprinted and published as No. 2 of the *Publications of the Nepal-German Manuscript Preservation Priject.* The reason for making it available again lies firstly in the fact that the information contained in the colophons of the MSS. belonging to this collection, viz. the Daniel Wright Collection, still retains the importance it had for the historian and philologist it had when it first appeared – something one can not easily say of Bendall's *Historical Introduction* or the introductory chapters of his Cambridge *Catalogue*; secondly, what justifies the reprint of the latter is simply that descriptions – of the high standard of Bendall's – of manuscripts of Nepalese origin, and in particular of old and important manuscripts like those of the collection at Cambridge, are now attracting more and more attention, and a major reason for this is the very activity of the NGMPP, it being but natural that scholars who are already using material microfilmed by the NGMPP, or plan to do so in future, should like to consult all the important catalogues of Nepalese MSS., even of collections in the possession of academic institutions outside Nepal. But it should also be mentioned that these older catalogues, and among them Bendall's too, will prove especially useful research tools for those who will be entrusted with the task of compiling a descriptive catalogue of all the MSS. and historical documents microfilmed by the NGMPP. For after completing its activity in Nepal itself this project will, in accordance with its original idea, publish only a *Preliminary List of Titles of Manuscripts and Documents Microfilmed by the NGMPP* (this is presently being compiled with the help of a PC), and it will be left to a second and new project to continue the work of the NGMPP by compiling a description of the individual MSS., etc. more or less detailed

as the case may demand; and this work will of course again have to be carried out in close cooperation with Nepalese scholars and institutions.[1]

I am particularly grateful to the authorities of the Cambridge University Press for their permission to reprint Bendall's *Catalogue*, to the Franz Steiner Verlag Stuttgart for having readily accepted my proposal, to Dr. H.-O. Feistel of the Oriental Department, Staatsbibliothek zu Berlin – Preußischer Kulturbesitz, for having kindly agreed to include the reprint in the series of supplementary volumes to the *Verzeichnis der Orientalischen Handschriften in Deutschland* and, last but not least, to Mr. G. Hoppen for his constant help and understanding.

Hamburg, February 1992 A. Wezler

1 It is a real pity that Prof. Dr. K. L. Janert, one of the leading manuscriptologists among German Indologists, did not get in touch with me before writing the *Nachwort* he thought he could not help adding to his *Indische Handschriften. Teil II. Generalregister B für II,7–9*, (VOHD II 11), Stuttgart 1991. For otherwise he could have saved himself the trouble of expressing his worries about the destiny of the "masses" of MSS. on microfilm "piling up in the stackroom in the basement in Berlin".

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PREFACE.

THE present Catalogue describes the chief and most characteristic portion of a large number of MSS. collected by Dr Daniel Wright, now of St Andrew's, Fife, and formerly surgeon to the British Residency at Kathmandu, Nepal. They were received at Cambridge from time to time, as they were procured, from February 1873 to May 1876.

The first discovery of a large unexplored literature in Nepal was due to Mr Brian Houghton Hodgson, whose untiring zeal and well-used opportunities have enabled him to supply a greater quantity of material for the study of the literature and natural history of India and Tibet than any person before or since. After such achievements*, immortalized by the great work of Burnouf, it was but natural to hope that further material for research might still be forthcoming in the same country. Accordingly on the suggestion of Professor Cowell, Dr Wright was requested by Professor W. Wright to procure specimens of such copies as could be made to order from works still extant in Nepal. These specimens were sent, and form Add. 1042 (see below pp. 26, 27) in our collection.

Dr Wright however soon found that originals† were procurable, and the result of his energetic and persevering negotia-

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* Mr Hodgson's manifold services are briefly set forth in a pamphlet by Dr W. W. Hunter (Trübner and Co., 1881). See also the elaborate and graceful tribute to Mr Hodgson's labours in Dr Rājendralāla Mitra's work noticed below.

† Mr Hodgson had obtained a few originals. Specimens of the more interesting are figured in the plates accompanying Cowell and Eggeling's Catalogue (R. A. S. Journ. New Ser. viii. 50).

tion and the well-timed liberality of the University* has been the acquisition of a series of works which, apart from their literary interest, will be seen from the following pages to be from a merely antiquarian and palæographical point of view, the most important collection of Indian MSS. that has come into the hands of scholars.

Soon after the arrival of the MSS. Professor Cowell commenced descriptive work on a number of the earliest and most interesting of them, chiefly on the lines of the Catalogue prepared by himself and Dr Eggeling for the Royal Asiatic Society, but also adding some references to the bibliography of the subject. Professor Cowell's various engagements and studies unfortunately prevented him from giving the work any continuous attention. When therefore he suggested that I should endeavour to complete it, I commenced at first on the MSS. that he had left untouched, availing myself however of the material that he kindly made over to me.

As to the plan of my own work, it may be regarded in some sense as an amplification of that adopted by Professor Cowell, yet without aspiring to the elaborate scale of a work like Professor Aufrecht's Bodleian Catalogue, affording a detailed analysis of unpublished literature. Such a work indeed has been to a great extent rendered unnecessary for Sanskrit Buddhist literature by the appearance of Dr Rājendralāla Mitra's long promised work on the Nepalese MSS. of the Bengal Asiatic Society.

I have however added references, which I believe will be found fairly complete, to the printed literature of the subject, including in the latter part of the text two very important works, which reached me only after the greater portion of it

* At one period of the negotiations the Library was under great obligations to the liberality of individuals, who took upon themselves the cost, at a time when it was impracticable to call a meeting of the Library authorities. Among these may be named especially the present Bishop of Durham.

had been printed off; I mean Bābū Rājendralāla's work just referred to, and Mr Bunyiu Nanjio's Catalogue of the Japanese Buddhist Tripiṭaka. This may be found to explain or to compensate for any undue brevity, not to say bareness, in some of the descriptions of subject-matter. Indeed, my main object has been to provide material for identification for students at a distance, and for such as come to consult the MSS. general clues and assistance, rather than by detailed narratives to obviate the necessity for studying the originals. Thus, to take an instance from one branch of literature, folk-lore; I have usually given the names of the chief personages in *jātakas* or *avadānas* of which no account has been published, without as a rule entering into the details of the plot.

A special feature of the present work, and one on which my studies have necessarily been almost unaided, is the part relating to palæography. To some readers, perhaps, the discussions on this subject may seem barren and tedious; others again may find them ill-proportioned or incomplete. To such strictures my reply must be, that the unexampled antiquity claimed for these MSS. seemed to require as full an examination as it was in my power to supply, and that if, after the publication of so many catalogues of Sanskrit MSS., this be the first which attempts systematically to discuss the age of the documents described, some imperfection of treatment is naturally to be expected.

Palæography, and especially the history of alphabets so extensive as those of India, will always be a study involving laborious detail, but it is of course only on detailed monographs, accompanied by a due amount of accurate illustration, that safe generalisations in so wide a subject as Indian Palæography can be founded. How much more material is ready to hand for work of this kind for scholars who are privileged to have access to it, may be seen from the Reports on Sanskrit MSS. in Western India by Dr Bühler and Dr Kielhorn, as well as from some of the later numbers of Dr Rājendralāla Mitra's "Notices."

From such study, joined with accurate work on inscriptions, we may look for some treatise which shall do for the wider field of North India what the late Dr Burnell's great work* has done for the alphabets of the South.

My essay on the historical and chronological points brought out by the colophons of these MSS. has of course a bearing on the palæography, which may serve as a justification of that part of the work (if any be needed), independently of the considerations urged on page iv.

With regard to the scope of the work, the present volume deals, as I have said, with the most characteristic portion of the collection. This includes Buddhist literature in the widest sense, so as to take in on the one hand mystical or religious works of the tantric kind, where debased Buddhism is hardly distinguishable from Çivaism; and on the other, works of no special religious tendency, but merely the supposed products of Buddhistic civilization, e.g. the Amarakoça (though some suppose its author to have been a Jain), as well as the local Nepalese literature, some of which bears more on Hindu mythology than on the Buddhist system. Some few of the MSS. falling under this latter head are written in the vernacular. Of such I have nothing by way of description to offer but names and titles of chapters. These are however the latest and least important part of our collection.

None of the palm-leaf MSS. are in the vernacular, but some of them have vernacular colophons, and in almost all of them the Sanskrit notes etc. written by the scribes are more or less faulty. In cases of the most glaring blunders I have added "*sic*"; but on almost every page of this work will be found violations of strict Sanskrit phonetics, familiar to all who are conversant with MSS. from Nepal. On this subject the valuable observa-

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* Dr Burnell's *South Indian Palæography* was originally intended for a preface to his Catalogue of the MSS. at Tanjore (*S. Ind. Pal.* Introd. p. ix).

tions of M. Senart in the Introduction to his edition of the Mahāvastu (pp. xii—xvii) should be consulted.

With reference to the compilation of a full catalogue of the Wright collection, the task to which I was originally invited by the Library Syndicate, and for which I have prepared a considerable amount of material, I can only say that I hope to complete it before very long, according as time and opportunities may allow. Such work is of course carried on at some disadvantage by a non-resident; and the wisdom of recent reformers has clearly tended practically to discourage the prolonged residence in our University of those of its members whose special literary pursuits cannot at once be utilised for the conduct of the ordinary round of its more obvious studies.

It now only remains for me to make acknowledgement of the kind assistance I have received from various friends. Amongst the foremost comes Professor William Wright, who has communicated to me many valuable particulars as to the history of these MSS., derived from his brother Dr Daniel Wright, and has materially contributed to the usefulness of the work, by many suggestions and corrections made on the proof-sheets of this book, which he has most kindly and promptly revised throughout. Similar help has also been given by several Cambridge Sanskritists, especially by Mr R. A. Neil, and Mr W. F. Webster. Occasional assistance from several scholars is acknowledged in various passages of the Text and Introduction. Help from science, as represented by Professor Adams, has also been afforded in several points, of which the chief will be found on page 183. On all matters wherein the experience and insight of the scholarly librarian are of avail, I have been able to invoke the counsel of Mr Bradshaw, University Librarian, whose sympathies seem to embrace the wants of all students of the works under his charge from the Buddhism of Tibet to the Christianity of medieval Ireland.

Lastly, my thanks and those of all interested in this collection are due to Professor Cowell, who first suggested the

acquisition of these MSS., and, as has been said, really made a beginning of the present catalogue. In view of his unfailing helpfulness, I may, perhaps, fitly (as a pupil) and significantly conclude this preface with the familiar concluding words of the Buddhist scribes:

यद्त्र पुण्यं तद्भवत्वाचार्योपाध्यायपूर्वङ्गमं कृत्वा ज्ञानफल-लाभाय॥

CECIL BENDALL.

LONDON,
May, 1883.

HISTORICAL INTRODUCTION.

One of the most interesting sides of the careful study of Oriental MSS. is the insight we occasionally gain into events that were happening at the time of writing. It would be, of course, from the nature of the case, unreasonable to expect that anything like a detailed or coherent history could be gathered from fragmentary and scattered notices in the colophons of MSS.; yet by the very garrulity or effusiveness which prompts the ordinary Indian scribes to repeat certain traditional lines of self-commiseration*, or, if Buddhists, to append the profession of faith so familiar to us from inscriptions†, we often gain fresh and valuable pieces of contemporary testimony to current events.

That no excuse is needed for detailed study of this kind is sufficiently proved by cases of discoveries like that of Professor W. Wright in his Catalogue of Syriac MSS. in the British Museum (p. 65, col. 2), where a short note on the cover of a MS. gives the earliest known and probably contemporary account of the capture of Damascus by the Arabs. Notes of this kind are of course rare; but Nepalese MSS. are, like Nepalese inscriptions (see the "Indian Antiquary," Vol. IX.), particularly rich in royal genealogies. The main historical importance of the present

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* The verses of complaint as to the writer's "broken back and dim eye," etc., cited on p. 50, are of common occurrence in our books.

† ये धर्मा etc.; v. p. 14. Another formula begins यदत्र पुण्यं (see Add. 1688); it is often corrupted in later MSS.

collection consists in the names of kings given, in so many cases, along with the carefully and minutely expressed dates of writing. To draw out more or less in detail and to tabulate the chronological information thus derived, formed the chief scope of my contribution to the International Congress of Orientalists at Berlin, 1881. Much of what follows will therefore necessarily be a repetition of remarks made on that occasion.

Keeping in view the double local origin of our collection, the subject of History, like that of Palæography, falls into two main divisions, relating respectively to Bengal and Nepal. In this place it will be best to treat first of the MSS. written in Bengal, as the subject is shorter, simpler, and perhaps of more general interest, than the history of Nepal itself.

The five earliest of our Bengal MSS. belong to the Pāla dynasty, on which see General Cunningham's "Archæological Survey," III. 134; some criticisms, etc., by Dr Rājendralāla Mitra in the Bengal Asiatic Society's Journal, XLVII. 385, and the rejoinder by General Cunningham in the "Survey," XI. 177.

These MSS., like the inscriptions of the same place and time, but unlike our MSS. written in Nepal itself, are dated not by years of any era, but by the year of the reigning monarch*.

By a somewhat fortunate accident, four of these five MSS. fall in the two reigns of which we possess dated inscriptions, cited of course by the authors above named. We arrange them as follows.

Add. 1464, circa A.D. 1020.

The MS. is dated in the 5th year of Mahīpāla, whom we find from the Sārnāth inscription reigning A.D. 1026. Cunningham places his accession c. 1015 ("Survey," ll. cc.).

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* It was the difference of usage in this respect between the two divisions of our collection,—divisions which were not recognized by any of those who first examined these MSS.,—that gave rise to some erroneously early dates in the first rough printed list ("History of Nepal," p. 321, ll. 5—8, etc.).

Add. 1688, c. 1054.

14th year of Nayapāla. If, as seems likely, the Ḍaddākā of this MS. is the same person as Lāḍākā of the last, we have some confirmation of the Dinajpur genealogical inscription which makes Nayapāla to be Mahīpāla's immediate successor.

Add. 1699, Nos. I, II and III, A.D. 1198—1200.

These three MSS. are dated in the 37th, 38th, and 39th years respectively of Govindapāla, whose accession (A.D. 1161) is known from the inscription in Cunningham's Survey, III. 125*.

A very curious and historically interesting point occurs in the colophon of the second of the last group, which runs as follows: *parameçvaretyādi rājāvalī pūrvavat çrīmadgovindapāladevānām vinashṭarājye ashṭatrimçatsamvatsare 'bhilikhyamāno.* The first clause probably represents the scribe as declining to recite as before (*pūrvavat*) the long list of royal titles beginning—as they do, in fact, in the first three MSS. noticed—with the title *parameçvara.* The great interest, however, of the colophon lies in the phrase *vinashṭarājye,* instead of the usual *pravardhamānavijayarājye.* I take this to be an acknowledgment that the star of the Buddhist dynasty had set and that their empire was in A.D. 1199 "*vinashṭa,*" "ruined"; a view which well accords with the fact that Govindapāla was the last Buddhist sovereign of whom we have authentic record, and that the Mohammedan conquest of all Bengal took place in the very first years of the XIIIth cent. A.D. Hence it would also appear that, unless Gen. Cunningham has some better authority than tradition ("Arch. Surv." III. 135) for his last Pāla monarch Indra-

* The Hodgson collection has also a MS. of this reign (No. 1, dated in its 4th year); but the inscription escaped the notice of Professors Cowell and Eggeling ("Journal R. A. S.", Oct. 1875, pp. 2 and 51), as well as of Dr D. Wright ("History of Nepal," p. 317).

dyumna, the reign of such a king in Magadha must be rejected. At all events, he can hardly have come to the throne in 1180 or 1185, as supposed. No other names of sovereigns are to be gained from our later MSS. written in Bengal, but the colophon of one of them, Add. 1364, a Buddhist tantra, written by a Kāyastha of Jhera in Magadha in A.D. 1446, is interesting as showing how long Buddhism survived even among the educated classes of Eastern India.

Passing now to the second and far larger part of our collection, —the MSS. written in Nepal itself,—we may notice that they are dated not by regnal years, like those originally coming from Bengal, but always by the year of some era, the name of the reigning king being generally added.

The absence of an historical literature in Sanskrit has often been commented on. It has been reserved for the dwellers on the very outskirts of the Aryan territory in India, such as Kashmir or Nepal, to chronicle their somewhat uneventful national life. Judging however from the amount of energy and acumen already bestowed on the elucidation of Kashmirian chronology, it would seem that all contributions to an accurate system of Indian dates are valued by scholars. The practical literary value of such researches is attested by our experience in the present collection, where the date of the composition of an interesting work is known through this very Kashmirian chronology. Especially, then, as we possess several groups of documents on Nepalese chronology and history, besides some recently acquired dated inscriptions, no apology is needed for investigating the relations between these and the dated colophons of MSS. The results of my investigations are tabulated and summarized in the Appendices to the present Introduction.

The era by which our strictly Nepalese MSS. are almost invariably dated is the Samvat still used in Nepal. This commences from A.D. 880, a year which is attested as well by modern usage as by the astronomical and calendric data furnished by many of our oldest MSS.

The two eras most commonly used in India generally—the Çaka and the Vikrama Samvat—were also known in Nepal. Several of our MSS., especially the non-Buddhistic ones, are dated by the former. On another era—that of Çrīharsha—see the account of Add. MS. 1049 in the special excursus appended to the Palæographical Introduction.

We now pass to chronological details as supplied to us by MSS., and as checked by inscriptions and the somewhat wavering or conflicting testimony of the various histories. It may be noted that our historical authorities are divided in the Chronological Appendix No. 1 into two main groups. (1) The Vaṃçāvalī (Add. 1952), translated in Dr D. Wright's "History of Nepal," and its Gorkha redaction (Add. 1160, see p. 31). (2) The group tabulated in the next column, which do not aspire to the rank even of historical sketches, but are mere chronological lists of kings, with notes of a few important events and changes interspersed. As regards Add. MS. 866 (dated A.D. 1008), hitherto* regarded as the oldest of all extant Sanskrit MSS., I give elsewhere reasons for my views on the character of the writing, differing from those put forward by the learned compilers of the account of the MS. cited in my description on p. 2 of the present work. It will also be seen that the reading of the colophon of the MS., given as fully as the state of the leaves allows on pp. 3—4, and reproduced in Plate I., places the history connected with the MS. in a new light. In the early account of the colophon, only the name of Rudradeva was deciphered, but my recognition of the name of Nirbhaya,—apparently the chief of the co-regents,—brings the colophon into connection with our second group of historical authorities†.

Our next dated MS. (Add. 1643, A.D. 1015) speaks of three kings; the one, Bhojadeva, governing apparently one half of the

* See now the excursus just cited.

† See Chronological Appendix I, Column 4 (Reign acc. to Kirkpatrick, etc.).

kingdom, and the other two, Rudradeva and Lakshmīkāmadeva, being co-regents of the remaining half. The metrical colophon of Add. 1664 bears interesting testimony to this system of co-regency as being a constitutional usage, at all events in later times (see below, p. ix.).

The next MS. (Add. 1683, dated A.D. 1065) speaks of Lakshmīkāmadeva alone as king. As to the king next on our list of whom we have a dated MS., I formerly read his name Padmyamrakāmadeva, and this form certainly agrees best with the form Padmadeva found in Wright's "History of Nepal" as well as in Mr Hodgson's lists. But the other reading proposed, Pradyumnakāmadeva, has the advantage, as I now think, not only on palæographic grounds, but also as giving a name of far more intelligible and probable form. Moreover the form *Padyumna* found in our MS. shows how the contraction to Padma *might* have arisen. Kirkpatrick has a more than usually barbarous form, 'Puddiem.' The date of this MS. (A.D. 1065) very nearly accords with the chronology of Kirkpatrick, who makes Mānadeva—whom we find from a curious and interesting note in Add. 1643 to be on the throne in 1139—not to be reigning till 85 years after Pradyumna's death, while the dates of these MSS. are only 74 years apart. This difficulty may be just got over, if we can disregard the 12 years given by Kirkpatrick to Indradeva (Māna's predecessor), whom the Vaṃçāvalī does not mention. With the reigns assigned to the monarchs immediately *preceding*, this date does not accord so well; but a change of dynasty and some other unsettling influences occurred in the country just before this time, which may account for some discrepancy in the historical sketches as well as in the chronology.

After 1140 the dates proceed with great regularity, and are, on the whole, strikingly in accord with the historical accounts for nearly two centuries.

After Mānadeva (1139) we get two dated MSS. of the reign next but one, that of Ānandadeva, called in the Vaṃçāvalī

Nanda-deva. Of the second of these (R. A. S. Hodgson No. 2) a leaf has been reproduced by the Palæographical Society (Oriental Series, Plate 43). As to the account therewith given by the late Dr Haas, it is now clear that Prinsep's table—taken in its earlier part, it would seem, entirely from Kirkpatrick—is defective in names of kings, and so very *roughly correct* as to dates that no *one* system of adjustment will put it right. Thus Dr Haas's proposed correction will not fit the case of Ananta-malla, to whom we come presently, and whose date Prinsep gives tolerably correctly (A.D. 1280); nor, on the other hand, that of Lakshmīkāmadeva, whose date he makes more than a century earlier than we above determined it.

At the commencement of the next century, the XIIIth, we have MSS. of Arideva-malla and Abhaya-malla, but unfortunately the dates have in no case been certainly discovered.

Of Ananta-malla (called in the Vaṃçāvalī Ānanda-malla, but not to be confused with the former monarch really of that name) two MSS. are extant, with dates respectively corresponding to A.D. 1286 and 1302. This reign has 25 years assigned to it in the Vaṃçāvalī, so that these MSS. belong to its opposite extremities. For the first (Brit. Mus. Or. 1439) see the account in the Palæographical Society's Oriental Series, Pl. 32; on the second (Add. 1306) see pp. 42—3.

There is now a gap of 70 years in our MSS. that bear kings' names. It is probably more than a coincidence that this gap, like the one of similar length a century and a half before (1065—1139), is contemporaneous with the introduction of a new dynasty. Although our scanty historical accounts give us but little insight into such matters, there can be no doubt that changes of this kind were attended with very considerable disturbance in the country; and that either literary studies altogether declined, or the scribes were at a loss whom to acknowledge as the real and chief ruler of a country which, as we know, has frequently been under divided rule. For it should be borne in mind that everything shows that most of

our MSS. were written more or less directly under royal or court influences. In many cases, as we shall see, kings are stated to be the authors*; in others, lists of the royal family are given, or the command of some royal person for the writing.

The great event which happened in Nepal at this time was the conquest of the country by Harisiṃha of Simrāon. On the names of his dynasty, none of which appear in our MSS., see the special Table in Chronological Appendix II.

The first two names of the next group, Jayārjuna [A.D. 1374 and 1384 (see Add. 1689 and 1488)] and Ratnajyotirdeva [A.D. 1392 (see Add. 1108, written in an obscure town)] are unknown to the histories. These kings were probably predecessors of the "refractory Rājas of Pātan and Kathmandu," who were "completely subdued" by Yaksha-malla soon after this time (Kirkpatrick, p. 266).

The next three reigns, those of Jayasthiti, Jyotir-malla and Yaksha-malla, appear to have been a time of prosperity in Nepal. MSS. are abundant, and mostly contain the names of the sovereigns and, in some cases, further particulars.

We are also helped for this period by a most interesting inscription lately discovered at the great temple of Paçupati in Nepal and published in the "Indian Antiquary" for Aug. 1880. It is dated N. S. 533 (A.D. 1413), and gives not only the name of the king, Jyotir-malla, but also that of his father Jayasthiti, and the names of various other members of the royal family, which occur in several MSS. with similar honorific titles and other indications, and form one of the many proofs of the trustworthiness of the colophons of these MSS.

As to the doings of Jayasthiti-malla, the first of the three, the Vaṃçāvalī is particularly eloquent; certain paṇḍits specially employed by him are mentioned by name (Wright's "Nepal," p. 183, fin.). The MSS. of this reign are, as might be expected,

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* Compare also Dr Pischel's remarks in the "Katalog der Handschr. d. d. morg. Gesellschaft," pp. 8—9.

numerous. We possess in the present collection four with dates, ranging from A.D. 1385 to 1391; but besides these, there is a MS. (Add. 1658), undated it is true, but easily fixed as to time, and historically one of the most curious and valuable in the collection. This, as may be seen from the account at p. 159, is a copy of a play, the *Abhinavarāghavānanda*, by a certain Maṇika. In the *nāndī* the goddess Māneçvarī is named—as also in Add. 1698—in a manner which quite confirms Dr Bühler's conjecture, in his note on the name as occurring in the inscription, that she was the king's "Kuladevatā." Further on, in the *prastāvanā*, we find the names of the queen, the heir-apparent, and the second son Jyotir-malla, who is called *bāla-nārāyaṇaḥ*. If this implies that he was a mere boy, it will put the play at least 20 years earlier, as we find him in the inscription (dated = A.D. 1413) apparently the sole reigning king and the father of three adult children. Besides this, we have a curious metrical colophon in Add. MS. 1664 (a non-Buddhistic work, and therefore not described in the present catalogue), dated A.D. 1400, and describing a triple sovereignty of the same Jyotir-malla with his elder and younger brothers. Of Jyotir-malla's own reign we have only one MS. (Add. 1649), attributed however to the king himself. The date corresponds to A.D. 1412. This may seem, at first sight, to curtail too much the reign of Jayasthiti, who perhaps came to the throne in 1385 (Add. MS. 1395,—Jayārjuna was reigning in 1384), and yet is stated by the Vaṃçāvalī to have reigned 43 years. If this be so, we have here probably a case of the peculiar error noticed in the learned review of Dr D. Wright's "History of Nepal" in the "Litterarisches Centralblatt" for Dec. 15th, 1877; viz., that when the chronicler was uncertain as to the exact length of some of the reigns in a dynasty, he took one or more of the later reigns of that dynasty as a pattern, and put the others down as the same. It is accordingly very suspicious that both Jayasthiti and Yaksha are credited with the large allowance of 43 years. Little reliance can be placed on the

Vaṃçāvalī just here, as we find Jyotir-malla completely ignored and Yaksha called Jayasthiti's son. Of Yaksha- (or, as he is generally styled in the MSS., Jaksha-)malla we have four MSS., ranging from A.D. 1429 to 1457, so that a reign of 43 years seems here not improbable.

After the death of Yaksha the history of Nepal, as a united kingdom, ceases for several centuries; and, curiously enough, nearly all our chronology from MSS. ceases also, for nearly two centuries. The kingdom was now divided, and possibly considerable disturbances again ensued which were unfavourable to the preservation of literature by the copying of MSS. Compare verse 18 of the inscription in "Ind. Antiq." IX. 185.

During the XVIth century MSS. are scarce, and only one king (Sadāçiva of Kathmaṇḍu, v. Add. 1355 and Brit. Mus. Or. 2206) is referred to by name. The names of the kings from this period onwards will be found in Appendix III.

At the beginning of the XVIIth century a fresh division occurs, as Lalitapura (Patan) becomes independent of Kathmaṇḍu. Literature however was patronized at this time, especially under Pratāpa-malla at Kathmaṇḍu (see Wright's "Nepal" and Inscriptions, Nos. 18 and 19) as well as under Jagajjyotiḥ at Bhatgāon. Both of these monarchs are spoken of as authors of extant works (Add. 1641, 1696, and D. M. G. 6 at Halle). After this time we find traces of further dissensions amongst the rival sovereigns until the time of the Gorkha conquest.

A special difficulty arises owing to the similarity in form and meaning of the names of some of the sovereigns in all three cities at the beginning of the XVIIIth century. This difficulty was noticed in the review of Wright's "Nepal" already cited. The very acute suggestion there made, however, of identifying Mahīpatīndra of Kathmandu with the contemporary monarch at Bhatgāon of synonymous name, Bhūpatīndra, seems however hardly so simple as to suppose Mahīpatīndra to be a mere title of Jagajjaya; since we find the word Mahīpatīndra on the

reverse of his coins. Indeed the fact that all this group of names would pass for mere kingly titles greatly increases the doubt and difficulty. Further discussion of this point hardly falls within the scope of the present work, as the time is one of little importance from the point of view either of literature or of palæography.

Our third Chronological Appendix gives the remaining kings, from the division of the kingdom to the Gorkha invasion. The number of years in the reign of each is not given, partly because the chronicles are inconsistent with each other and with themselves and contain suspicious repetitions of round numbers like 15*, as well as impossibly long reigns†; partly, also, because after the xvith century we get a tolerably complete series of dates from coins. Indeed the settlement and adjustment of the more minute points of chronology at this period may be perhaps more appropriately left to the student of the monuments or the coins of Nepal. After the brief literary revival in the middle of the xviith century already referred to, literature and the arts seem to have gradually declined amid the constant internal discords. Since the Gorkha invasion the old and characteristic Buddhistic civilization, already much corrupted, has been, it would seem, fast passing away, and giving place to a mixed Hinduism and autochthonic superstitions. A list of the Gorkha sovereigns is given, for reference, in Chronological Appendix IV.

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* Wright's "Nepal," p. 190.

† Ibid. p. 203.

Chronological Appendix I.

General Table of the rājas of Nepal (1008—1457 A.D.), with dates from manuscript and other sources.
(For the rājas of Bengal, see above p. ii., and Cunningham ib. cit.)

Name of King	Dates (A.D.) derived from MSS.	Place and No. of MS.	No. of years in reign acc. to Vamç. and Gorkha histt.	Reign acc. to Kirkpatrick, Prinsep and Hodgs. papers	Notes
Nirbhaya } Rudra }	1008	Add. 866	not named	7	On the co-regents at this time see the text, p. v.
Bhoja } Rudra } Lakshmīkāma }	1015	Add. 1643	8	8	
Lakshmīkāma	1039	Add. 1683	22	22	
Jaya-deva	—	—	20	20	
Udaya	—	—	not named	8 K; not in H	According to Kirkpatrick, Bhāskara was a 'refractory tributary of Pātan'; according to the Vamçāvalī, the founder of a new dynasty. Clearly the succession was broken here, some of these kings being contemporary rivals.
Bhāskara	—	—	13 G {yrs not in V.	7 H; not in KP	
'Bāl-deva'	—	—	12 G ,,	{ 11 P 12 KH	
Pradyumnakāma-deva	1065	Add. 1684	11 G ,,	7	Reign c. 1065—76.
Nāgārjuna-deva	—	—	3 G ,,	3	
Çankara-deva	—	—	11 G ,,	17	
Vāma-deva	—	—	3 G ,,	2	
Harsha-deva	—	—	15 G ,,	16	
Sadāçiva-deva	—	—	21 G ,,	28	
[Indra-deva]	—	—	not named	[12]	
Māna-deva	1139	Add. 1643	10	5	Reign c. 1130—1140.
Narendra (KP) = Narasinha (VG)	—	—	22	7	
Ananda ('Nanda' VGH)	{ 1165 1166	Add. 1693 R.A.S.Lond.2.	21	20 H; not in KP	Reign c. 1161—82.
Rudra-deva	—	—	7 V 19 G	80*	

(KP) Arideva	date uncertain	Add. 1648	22	31 H { not named in K P	
[Raṇa-çūra]	1222	Br.M. Or. 2208	not named	not named	
['Sumesar-deva'	—	—	{ not named }	6	
'Raz-kāma'	—	—		no number given	
Anya-malla]	—	—		32	
Abhayamalla	?	{ Add. 1465 Brit. M. 2203	{ 19 G: years not in V.	48	
[Jaya-deva]	—	—	—	[2]	Jaya is stated to have reigned at Bhatgāon, while Ananta reigned at Kathmandu.
Ananta-malla	{ 1286 1302	Brit. M. 1493 Add. 1306	25 V 33 G	34 K P 37 H	Kirkpatrick tells us that in this reign an immigration into Nepal took place in Vikrama Samv. 1344 = Nep. Samv. 408 (A.D. 1288).
Kings uncertain for 70 years; see note.	—	—	—	—	I subjoin in Appendix II the various lists of kings of this epoch, feeling that no reconciliation can be satisfactory without further documentary or monumental evidence.
Jayārjuna-malla	{ 1374 1384	Add. { 1689 1488	—	—	Not named in any history, genealogy, or inscription.
Jayasthiti-malla	{ 1385 1386 1389 1391	Add. { 1395 1698 1701 1663	[43]	no years given for reign in KP	{ For this king see the histories and inscr. in "Ind. Antiq." for Aug. 1880. As to his reign see pp. viii., ix. supra.
[Ratnajyoti(r)-malla]	[1392	Add. 1108]	not named	not named	Not otherwise known: probably a petty chief of the obscure town where the MS. was written.
[Joint-regency]	1400	Add. 1664	—	—	See p. ix. above.
Jayajyoti(r)-malla	1412	Add. 1649	—	years not given	Not in the Vaṃçāvāli; but see the contemporary inscr. in "Ind. Antiq." Aug. 1880, and cp. Notes 1 and 3.
Yaksha-malla	{ 1429 1454 1457	Add. { 1703 1665 1691	43 V 20 G	years not given	After this the division of the kingdom followed.

Chronological Appendix II.

Reigns said to intervene between those of Anantamalla (A. D. 1302) and Jayasthiti (1380).

The account given in the Vaṃçāvalī is very confused and the chronology quite wild (e. g., both the dates in Wright, p. 167, are more than three centuries too early).

The only chronologically certain event seems to be the invasion of Hari-siṃha of Simrāon, which is given probably enough as N. S. 444 (A. D. 1324); and this is exactly confirmed by the postscript of the Nepalese Sanskrit MS. No. 6 of the "Deutsche Morg. Ges." (see Dr. Pischel's catalogue, p. 8). Compare also Kirkpatrick.

Vamçāvalī, Wright's "Nepal" pp. 167—182, 314.		Kirkpatrick, "Hist. of Nepal," and Prinsep.	Genealogical inscr. dated =1659 A. D., in "Ind. Antiq." 1880 (p. 187).	Genealogy in MS. No. 6 D. M. G.
Karṇāṭakī dynasty.				
Nānya-deva		Jayananda-deva } sons of Ananta	Nānya-deva	Nānya-deva
Gaṅgā-deva		Jayasiṃha-malla } sons of Ananta	Gāṅga-deva	Gāṅga-deva
Nara-siṃha-deva		Jaya 'Raera'-malla } sons of Ananta	Nṛisiṃha	Narasiṃha
Çakti-deva		Jayadeva	Rāmasiṃha	Harasiṃha-deva
Rāma-siṃha-deva			Çaktisiṃha	Rāmasiṃha
Hari-deva			Harayatsiṃha	Bhavasiṃha
				Karmasiṃha
Dynasty of Hari-siṃha of Simrāon.	years of reign	Hari-siṃha	("In his family were born Yaksha," etc.)	Harasiṃha (=1324 A.D.)
				Vallārasiṃha
				Nāgamalladeva
Hari-siṃha-deva	28	'Bullāl' (=Vallāra)		
Mati-siṃha	15	Çrī-deva-malla		
Çakti-siṃha	22	'Nāy' (Nāga ?)		
Çyāma-siṃha	15			
Mallas restored.				
Jayabhadra-malla	15			
Nāga-malla	15			
Jayajagad-malla	11			
Nāgendra-malla	10			Açoka-malla
Ugra-malla	15			Jayasthiti
Açoka-malla	19	Açoka		(the rest agrees with the Vamç.).
Jayasthiti		'Jestili' = Jayasthiti		

Chronological Appendix IV.

List of the Gorkha Kings.

Pṛith(i)vī Nārāyaṇa Sāh (A. D. 1768—1774).

Pratāpa Siṃha Sāh (1774—1777).

Raṇa Bahādūr Sāh (1777—1779).

Gīrvāṇa Yuddha Sāh (1799—1816).

Rājendra Vikrama Sāh (1816—1847).

Surendra Vikrama Sāh (1847—1881).

Pṛithivī Vīra Vikrama Sāh.

Chronological Appendix III.

Kings of Nepal from the division of the Kingdom to the Gorkha conquest.

Yaksha-malla
(ob. circa A.D. 1460).

Line of Bhatgāon

Dates	King	Authorities
	Rāya	VHD$_6$ (Rāma, G).
	Suvarṇa	VG (Bhavana H, Bhuvana D$_6$).
	Prāṇa	VGHD$_6$.
	Viçva	VGHD$_6$.
	Trailokya	VGHD$_6$.
A.D. 1628 D$_6$; " 1633 (Add. 1687); Cf. Add. 1696	Jagajjyotiḥ	VGH.
	Narendra	V (Nareça H, om. G).
A.D. 1642 (Coin)	Jagatprakāça	VGH.
" 1663 "	Jitāmitra	VGH.
" 1695 "	Bhūpatīndra	VGH.
" 1722 "	Raṇajita	VGH.

Line of Kathmandu

Dates	King	Authorities
	Ratna	VGHI$_{19}$.
	Amara	VH [om. GI].
	Sūrya	VGHI$_{19}$.
	Narendra	VGI$_{19}$ [om. H].
	Mahīndra	VGHI$_{19}$.
A.D. 1576 (Add. 1355)	Sadāçiva	V, Add. 1355, and Brit. Mus. Or. 2206; om. GHI.
	Çivasiṃha	VGHI$_{19}$.
(King of Pātan only, V)	Hariharasiṃha	I$_{17}$ & $_{19}$.

Line of Kathmandu (descendants of Hariharasiṃha)

Dates	King
	Lakshmīnarasiṃha
A.D. 1649 I$_{17}$ (cf. I$_{19}$); " 1654 Inscr. Wright, in pl. 13; " 1656 (Coin); " 1659 (Add. 1385)	Pratāpa
" 1669, 1679 (Coins); " 1682 (Coins and Add. 1475)	Cakravartendra, Nripendra, Bhūpālendra (Cf. V (Wright, p. 220))
" 1701 (Coin)	Bhāskara

Line of Lalitāpur (Pātan)

Dates	King
A.D. 1631 (Coin); " 1633 (Add. 1637); " 1637 (I$_{17}$); " 1654 (Coin)	Siddhinarasiṃha
" 1665 (D$_5$); " 1665 (?) (Coin)	Nivāsa
" 1686, 1700 (Coins)	Yoganarendra (Yogendra)
" 1705	Lokaprakāça (queen dowager, Yogamatī) (I$_{21}$ and Coin)

Coins {1709 Jayavīramahīndra; 1711, 1715 (W.) Mahīndrasiṃhadeva}

Kathmandu dates	Kathmandu king	Lalitāpur dates	Lalitāpur king
" 1722 (Coin); " 1728 (Coin, W.)	Jagajjaya (styled Mahīpatīndra)	" 1722 (?) (Coin)	Jayayogaprakāça
" 1736 "; " 1753 "	Jāyaprakāça (later also at Lalitāpur)	" 1729 "; " 1731 "	Vishṇu
" 1749 (Coin, struck apparently in a rebellion; see Wright, p. 224)	[Jyotiḥprakāça]	" 1742 "; " 1745 (?) " W.	Rājyaprakāça
		No dates from Coins or MSS.	Viçvajit VGH.
			Dalamardana Sāh VGH.
			Tejanarasiṃha VGH.

Explanation of Abbreviations. V = Vaṃçāvalī (Dr D. Wright's History of Nepal). G = Gorkha histories, Add. 1160 and B. M. Or. 6. H = Mr Hodgson's papers in the India Office. D = MSS. 5 and 6 in the library of the Deutsche Morgenländische Gesellschaft. I = Inscriptions in the *Indian Antiquary*, Aug. 1880. The coins referred to are in the British Museum, except those marked W., which are in the possession of Professor W. Wright, at Cambridge.

[*To follow page* xvi.]

CHRONOLOGICAL APPENDIX I.

List of the Gurkha Kings.

Prithvi Narayan Sah (A.D. 1768—1774).

Pratap Simha Sah (1774—1777).

Rana Bahadur Sah (1777—1799).

Girvana Yuddha Sah (1799—1816).

Rajendra Vikrama Sah (1816—1847).

Surendra Vikrama Sah (1847—1881).

Prithvi Vira Vikrama Sah.

PALÆOGRAPHICAL INTRODUCTION.

It is now perhaps generally known amongst Sanskritists and other Orientalists that one distinguishing feature of the present collection is the high antiquity of its MSS. as compared with any Sanskrit MSS. previously discovered. Some doubt, indeed, has been expressed as to the genuineness of these dates; and it was one of the objects of the paper read by the present writer at the Fifth Congress of Orientalists, referred to in the Historical Introduction, to establish the antiquity claimed for them by showing the great variety of testimony on which that claim rests. It will not, therefore, be out of place to repeat here the general heads of argument there* enumerated, before proceeding to note the various details which it is the special object of the present Introduction to collect and classify.

(1) The climate and remote position of Nepal, as compared with other parts of India, have favoured the preservation of MSS.

(2) The decline of religion and learning in the country for the last five centuries has caused many ancient works to be forgotten and quite unused. Nor are we left to conjecture here. In many of our Cambridge MSS. of the XIVth, XIIIth, and even the XIth century, I have found the powdered chalk, put in by the scribes to preserve the leaves, still quite fresh. But even if not read, old MSS. were, and are, often preserved as heirlooms and the like, with all the superstitious care that an ignorant people can sometimes give to the monuments of an

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* See *Verhandlungen des fünften Orientalisten-Congresses*, 2ter Theil, 2te Hälfte, pp. 190—1.

unknown learning. Compare the passage of the old native Chronicle, the Vaṃçāvalī (Wright's Nepal, p. 159), in which we read that, in the reign of Çaṅkara-deva (XIth cent. A.D.), "at the time when the village of Jhul was burning, Yasodharā, the Brāhmanī widow, fled to Pātan with a small model of a chaitya, the book Prāgyā-pāramitā (written in gold letters in Vikrama-sambat 245 [= A.D. 188]), and her infant son Yasodhara."

(3) The evidence of inscriptions discovered in Bengal, and recently in Nepal itself, remarkably confirms in several highly interesting cases, the sometimes detailed information given by scribes as to contemporary dynasties, etc. See the Historical Introduction, pp. iii, viii, ix.

(4) Evidence from astronomy and the (lunar) calendar. An eclipse in one case, and in several others the days of the week and month,—stated according to the complicated lunar calendar, which a forger would have required far more learning than modern scribes possess, to work out correctly,—have been calculated by Professor Adams, and are found to tally.

(5) Lastly, the whole chain of palæographical and monumental evidence is as convincing as it is instructive, seeing that we have here to deal not with isolated MSS., but with a regular series, showing a progressive development of handwriting corresponding to the dates given.

The review of the testimony under this last head is of course at present our more immediate object. It may, however, not be out of place to notice here one objection urged against the antiquity of these and other early Indian MSS.

In an interesting article on Nepalese history and antiquities in "Indische Streifen" III. 528, Professor Weber suggests grave doubts lest the boasted antiquity of MSS. from Nepal may not fall to the ground in the same way as did that of a Sanskrit MS. at Paris, where the date of the archetype has been heedlessly reproduced by the scribe, not from any desire to forge or otherwise deceive, but from sheer unreflecting thoughtlessness.

A few weeks before the death of the greatest authority on Indian palæography, the late Dr A. C. Burnell, I received from him a letter which showed that even *he* felt misgivings on the same ground. Dr Burnell wrote: "I was hardly prepared to believe that these palm-leaf MSS. [at Cambridge] could be so old as was said; but I think you have made it clear [in the article cited above] that some are really of the dates they bear. I fear still that some are merely copies with the date of the original given in the copy, as is commonly done in India. I am led to this by the *modern* appearance of the palm leaves, so far as I can judge from the engravings etc. that I have seen; I have not seen one of the originals as yet. In the dry parts of S. India, the palm leaves become nearly black in 400 years, and in the damp parts (Malabar and Canara e.g.), the same time turns them to the colour of mahogany. In every case, they become so fragile that it is impossible to touch them." I have quoted more of this interesting passage than strictly bears on the point now in question, as being perhaps the last utterance of its distinguished author on palæography, his greatest study, and as showing that the preliminary considerations (1) and (2) urged above are far from irrelevant.

Returning, however, to the subject of copied dates, our chief answer to objectors must of course be of a palæographical nature. Let any candid critic, even if his patience fail him for the perusal of the minuter examinations of the gradual development of letters which form a large part of the present essay, simply turn to the table of selected letters appended, and then say if on the hypothesis of copied dates so regular and gradual a development would be traceable. On such a hypothesis we should rather find the latest and most modern forms of letters in MSS. professing to be of early dates. Certain at least it must needs be admitted to be, that our MSS. in the older forms of character have been in no sense written *recently*; for at the present day, there is scarcely a person in Nepal who can read, much less write, such a hand.

But we are not left entirely to inference or conjecture. We have indeed two cases of copied dates; but the circumstances under which they occur are most instructive. In each case the last leaf of a palm-leaf MS., as so often happens, has suffered by time and usage, and we have a paper supply-leaf recording the date of the original, which was in a perishing condition, preserved together with it. See especially the account of Add. 1644, p. 153. Here then we find not the inconsiderateness or stupidity attributed by Prof. Weber to the scribes in this matter, but, on the contrary, a most considerate regard for posterity and indeed a surprising amount of genuine antiquarian feeling. For a case of mere retracing, truthfully executed however, see p. 155, l. 25.

Strong auxiliary evidence as to the real date of MSS. may be also gained from a careful examination of their *material*. On this point I may again repeat remarks already published. 'Progressive development may be traced in material, as has been long acknowledged in the case of European MSS. Even in palm-leaves the earlier show differences from the later in colour, form and texture; and in paper this is especially noticeable. The two MSS. [Add. 1412. 1 and 2] are written on paper no more like the modern paper of Nepal than Caxton's paper is like that of a modern journal. The XVIIth century too, when paper had become common, has its own special paper.' See Add. 1611 and 1405, both archetypes.

Before proceeding to examine, century by century, all the local and other palæographical peculiarities of our collection, extending, as we shall hereafter show, over more than a thousand years, it may be well to notice very briefly the chief stages in the history of the development of the alphabet in North India, so far as it can be traced.

The earliest period (B.C. 200—A.D. 100) of which we have a connected series of monuments, the Açoka inscriptions, is that of the Ariano-Pali and the Indo-Pali alphabets. This is well illustrated in Cunningham's "Corpus Inscriptionum Indicarum,"

where also references to the various theories of their origin are given (pp. 50 sqq.).

Following the line of the Indo-Pali, we find that, at the time of the ascendancy of the Gupta dynasty, a fresh stage of writing, now called after them, is reached. The era instituted by the Guptas has been recently fixed by General Cunningham as beginning A.D. 167. The character was in general use throughout Northern India from this time till about A.D. 600, the time of the appearance of the great conqueror Çrī-harsha, of whom we shall have more to say in the Excursus appended to this Introduction. We find that it prevailed in Nepal from the earliest* monuments of that country at present known to us. It is also found on the Nepalese coins of the VIIth century, of which I have treated in the "Zeitschrift der deutschen morgenländischen Gesellschaft" for 1882, p. 651. Towards the end of this century, however, changes begin to arise, as may be seen from the same series of Inscriptions, Nos. 9—14 (compare the editors' introduction, p. 171). Similarly modified forms occur in contemporary inscriptions from other parts of India.

No traces of the Gupta character have as yet been found in MSS., nor indeed of any form of writing approaching it in antiquity. Two MSS. (one dated) presenting a modified form of this character are preserved in the present collection, and to them a special Excursus, appended to the present essay, is devoted. In the IXth and Xth centuries the Gupta disappears, and gives place either to the ordinary square and straight-topped writing of North India, known generally as Devanāgarī, or else to the early, yet ornamental and somewhat fanciful variety, called Kuṭila. This variety was possibly due in the first instance to individual caprice, and then passed through the stage of a fashion into a currency which was general, though not of long duration. This character again, hitherto

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* See the *Indian Antiquary*, Vol. IX. pp. 163, sqq.

only known from inscriptions, is found amongst the MSS. now described, more markedly in some not originally written in Nepal.

This brings us to a feature in our collection most important for its classification; viz. its double local origin. The favourable influence of the remote position of Nepal has been indicated above. This is seen in the fact that both Dr Wright and Mr Hodgson* found in Nepal MSS. actually written in Bengal, but older than any brought to light even by recent investigations in the latter country itself. On the other hand, we find one case at least of a MS. (Add. 1693) written in Nepal by a hand precisely similar to that in vogue at the time in Bengal and not in Nepal. We shall have also occasion hereafter to note what may be called 'Bengalisms' in the writing of MSS. otherwise thoroughly Nepalese. Palæographical testimony thus bears out what we should naturally have expected, that adjacent countries, allied by a common religion, as well as doubtless by political and commercial relations, had considerable mutual influence up to comparatively late times. Besides, Nepal was no doubt in some sense a place of refuge†. For although we find, in the case of Add. 1364, Buddhist monks and laymen still existing even among the better classes in Eastern India, yet no doubt the Mohammedan conquest brought *some* persecution and danger to Buddhists and their books. So at least we may infer from the postscript of Add. 1643, which tells us how the book was rescued when 'fallen into the hands of a people alien to the faith.'

The next century, the XIIth, witnessed at its close the entire subjugation of Bengal by the Mohammedans; and from this time each of the two countries develops an individual style of writing. In Bengal we find the first beginnings of a variety of

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* See MS. No. 1 in the R. A. S. Hodgson-collection, noticed below.

† Compare Wright's *Nepal*, p. 72 at the foot.

writing now called Bengali, of which the present collection affords the earliest dated specimens. In Nepal also, where up to this time no local peculiarity is observable in inscriptions or MSS., a distinct writing is developed. This seems to originate in a caprice or fashion analogous to that observed in the case of the Kuṭila. At the same time, as might be expected from the geographical remoteness of the country, as well as, in later times, from its political and religious isolation, many archaisms are preserved even to modern days. The special trick or fashion referred to is the addition of a curve or hook to the top of each letter.

This fashion becomes general in the XIIIth century; in the XIVth, however, we find the ordinary horizontal and the hooked tops in about an equal number of cases; in the XVth century there is again a decided preponderance of the hooked form, but by the XVIth century it has disappeared altogether. This hook was regarded by Dr Haas as the 'dominant feature' of the Nepalese hand (Pal. Soc. Or. Ser. Pl. XXXII),* which furnished 'the connecting link between the ordinary Devanāgarī and the Uriya alphabet.' The circumstances of the case as just summarized, and more fully investigated below, put it in a somewhat different light. The hooked top in Nepal lasts only for three centuries and a half, and was never *universally* used there. Its total disappearance after the XVth century thus makes the connexion with the modern Uriya doubtful. Unless, then, some direct connexion between the two alphabets can be shown, it seems safer to regard both as mere local fashions of independent growth. Owing, however, to the conservation of archaisms above referred to, and to several other features more fully described below, a distinct and characteristic Nepalese hand has been maintained to the present day.

We may now proceed to treat of the manuscripts in detail,

* See also his 'pedigree' of alphabets in the same series, Plate XLIV.

considering them in their two main classes of Nepalese and Bengali, and by centuries or other periods of development in writing. Reserving our curiously isolated examples of the IXth century for separate treatment, we come first to MSS. of the XIth century.

Of MSS. written at this time in Nepal we have six dated examples. These are all written in a square, clear, and often beautifully *clean* hand, the contrast between thick and fine strokes being strongly marked. In the first MS. (dated = A.D. 1008) the right-hand twist at the bottom of the vertical strokes, which seems to have suggested the name Kuṭila, is clearly discernible; in the second (A. D. 1015) somewhat less so. The transition seems marked by the third MS., of A. D. 1039, written by more than one scribe, where the body of the letters is uniform throughout, but the Kuṭila curves are far more pronounced towards the middle of the MS. (leaves 35*b*—68) than elsewhere. In the three remaining MSS., all of the latter half of the century, this characteristic disappears.

Of MSS. written in Bengal we have two examples from the middle of this century. These show the Kuṭila twist very markedly, but instead of the vertical stroke curving or sweeping round in the form that would naturally be produced by graving-tools or the like, we get an *angle* formed apparently by a sudden turn of the ḳalam, so that a fine stroke at an angle of 120° with the vertical thick stroke is the result. It may be here observed, in general, that the alphabet employed exhibits hardly any of the forms of what is now known as Bengali writing (as distinct from Devanāgarī), that writing having arisen apparently at the end of the next century in MSS. A specimen of the earlier of the two is given in Plate II.

The chief palæographic details of these MSS., to be taken in connexion with the tables of letters and figures appended to this Introduction, are subjoined.

Add. 866 (A.D. 1008) preserves several remarkable archaisms. The forms of j, ṭ, and l, if compared with those of our two

MSS. of the ninth century (see the Excursus appended to the present essay), are most interesting survivals of a stage of writing antecedent even to the Kuṭila, as known to us from the inscriptions of Bareli (see Prinsep's *Table of Alphabets*) or Dhara (Burgess, *Arch. Surv. W. Ind.* for 1875, p. 101). A reproduction of part of the last leaf is given in Plate I.

Add. 1643 (A.D. 1015*), less like Kuṭila in general appearance than Add. 866, shows in several cases Kuṭila forms (gh, j, ṇ, etc.), in some cases where that MS. shows still more archaic ones. See the Table of Letters.

Add. 1683 (A.D. 1039). This MS. is in several hands. From leaf 66 to the end, though less curved, as has been said, than the 30 leaves preceding, it is in many respects more archaic, e.g. in preserving the earlier form of th, as in Add. 866. The forms given in the table recall the Tibetan and Çāradā forms.

Add. 1684 (A.D. 1065) exhibits the first examples of the modern r conjunct and the modern Nepalese ç. Of the latter we get an early anticipation in the Deogarh Inscription (Cunningham's *Survey*, x. Pl. 32).

Add. 1680.1 (A.D. 1068) is a small, clearly written MS., and is similar, as might be expected from the nearness of the date, to the last.

Add. 1161 (A.D. 1084), to which much the same remarks apply, preserves however the archaic th.

Add. 1704 is a well written MS., strongly resembling Add. 1680. 1.

Add. 1464 and 1688 (c. 1025—1055). Among the most noticeable forms in these are the two forms of e and ai medial, kh, gh (peculiar, but less archaic than the contemporary Nepalese), ñ, ṇ, and especially ç, the rounded top of which is an interesting survival.

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* It should have been observed in the account of this MS. in the text that possibly the main date, and probably that of the later note, constitute cases, isolated in our collection, of the use of *atīta* or 'elapsed' years (cf. Burnell, *S. I. P.*, ed. 2. p. 72). If this be so, we get A. D. 1016 and 1140 respectively.

The XIIth century is extremely interesting and important for our present investigation. Both in Nepal and Bengal we find the last specimens of an old style of hand, followed with surprising abruptness by a new writing, possessing in each case a marked individuality for which the older style gives little or no preparation. The only dated MS. that we possess of the first half of the century (Add. 1645, A.D. 1139) is written in practically the same hand as the Nepalese MSS. of the last half of the XIth century (see the Table of Letters). The first half of the year 1165 (month of Çrāvaṇa) gives us another last survival, viz., that of the square hand as then written in Bengal. Of this we shall speak in connexion with the Bengali MSS. of this time. To this year also belongs a MS. written in Bengal (R. A. S. Hodgs. No. 1) in a strikingly similar character. The latter half of the same year (month of Pausha) gives us the first certain example of the hooked hand peculiar to Nepal. There are four more examples of this hand in the same century; the dates of two of these, however, are somewhat doubtful.

It is from this time, then, that we find Nepalese on the one hand, and Bengali on the other, as distinct alphabets or styles of writing. It has been already observed that the hooked feature cannot be regarded as the distinguishing note of Nepalese, as this was never universally employed, and has now disappeared for several centuries. If again we observe the forms of individual letters, we fail to find any distinct original development. One of the few scientific observers of this style of writing, Dr Johann Klatt*, gives a list of ten letters which he finds in XVIIth century MSS. as characteristic of Nepalese. He observes: "Plurimum notae i, e, ṅ, jh, ñ, ṇ, ph, bh, r, ç, ab Nagaricis nunc usitatis differunt." True; but the Nepalese forms of each of these letters may be paralleled from earlier Devanāgarī, even from distant parts of India. The Nepalese must not, then, be regarded as a distinct and original develop-

* 'De CCC. Cāṇakyae sententiis.'

ment of the Indian alphabet in the same sense that Bengali, for instance, is so. The fact rather is that, from the XIIth—XIIIth century onwards, the geographical and political isolation of Nepal resulted in the conservation of early forms, accompanied by the prevalence of several more or less transient embellishments or calligraphic fashions peculiar to the country. From this time, therefore, we treat of Nepalese MSS. alone, and reserve the remaining examples of Bengali hand for connected treatment later on.

In the Table, note that Add. 1686 is the first MS. written in Nepal that shows the regular Nepalese bh ; though the earlier form is *also* in use. The later form is also found in Central Indian inscriptions of the twelfth century; see Cunningham, *Survey*, IX., pl. XVI.

In this century also we find the first examples of the modern Nepalese e initial and kh, akin to the Bengali forms. The open top of the dh seems a preparation for the modern shape. The list of initial vowels is valuable and interesting (see Plate III).

The curious Kuṭila subscription of Add. 1691. 1 (see text) has quite exaggerated slanting and angular strokes at the bottom of the letters, and looks somewhat like the protest of a more conservative scribe of the old school against the incoming hooked style in which the MS. is written.

Add. 1657 no doubt belongs to the end of this century. Its date (= 1199 A.D.) is reproduced in a note to the Table of Numbers. As to the letters, we find that gh, j, ṇ, l, ç and sh, take the forms given under Add. 1645; bh varies, as in Add. 1686; dh is of the transitional form given under Add. 1691.2 (cf. u, e and th in that MS.).

In the next century, the XIIIth, the hooked form of character is thoroughly in vogue; for there exists, as far as I know, only one dated Nepalese MS. of this time otherwise written. The large bold handwriting usual in the XIIth century, with strongly contrasted thick and fine strokes, continues through most of

this century, though in some later MSS. we observe a transition commencing.

The dated MSS. of this century are Add. 1644 (A.D. 1205), 1648 (c. 1216), 1465 (12..4), 1412. 1. 2 (1276 and 1278), 1707 (1276), 1706.1 (1261?), 1706. 2 (1279).

Add. 1644 has been already referred to on the question of copied dates. The year assigned (A.D. 1205) is fully borne out by the palæographic phenomena of the MS., as this is one of the finest examples we possess of the bold and clearly written early hooked Nepalese. Amongst individual letters, it may be noted that e takes the form given in the table from Add. 1693; dh has the early form similar to the modern प; bh varies between the older and newer forms. The general character of the letters may be seen from the letter-numerals in the table of numbers, where also the character used for 7 is noteworthy. Compare the Bengali ৭.

Add. 1648 (c. 1216, *vide* text) is the one MS. of this century with horizontal-topped characters. The hand is in other respects exceptional, as it shows considerable affinity to the early Bengali hand of which we shall treat below. Note especially the forms of bh, l, sh and y, and of i and e medial as given in the table. The variation in the figures is difficult and often confusing.

Add. 1465, though the middle figure of the date is not clear to me, belongs to the middle of this century (see text). The hand is very similar to that of Add. 1644, though rather less bold.

The early parts of the remarkable paper MSS. Add. 1412. 1 and 2 are very similar to the other MSS. of this time; the form of dh, however, is often more modern.

Add. 1707 is mostly written in a hand less bold than the preceding, the strokes being more uniform and finer, and the letters usually smaller. Bh and dh both appear in the later form; altogether, the MS. shows the transition to the style of the next century.

Add. 1706. 1 and 2 are unimportant MSS., written in a small

hand on small leaves and with no great care. 1706. 1, the earlier of the two (though the middle figure of the date is not quite clear), has the early dh and transitional bh; 1706. 2 has also the early dh.

The bulk of Add. 1656 also is a fine example of the bold hand of this century; but the date is not ascertainable, as the last leaf of the original MS. has disappeared. Compare also Add. 1680, fragments 8 and 9.

The XIVth and XVth centuries may be treated as a single palæographic period. Books seem to have been commoner at this time* than in the centuries immediately succeeding or preceding. Our MSS. are plentiful and generally written on leaves of serviceable size and quality. We neither find scarceness of literature, as in the XVIth century, nor the merely ornamental MSS. which we shall notice hereafter in the XVIIth century. On the other hand, writing as a fine art seems to be more or less on the decline. We no longer meet with the large boldly written MSS. of early times; nor have we any single instance of illumination. With the diminished size of the material, the handwriting is also diminished. The characteristic hooked form of the letters generally, but by no means universally, prevails. Thus in the XIVth century about one third of the MSS. have letters with straight tops, and in the next century we find nearly the same proportion. It should be observed, however, that we do not get the horizontal regularity of good modern Devanāgarī MSS. In some cases the tops, though not hooked, are very irregular, and in no case are they quite joined so as to form a continuous line.

The handwritings of the MSS. of this century hardly require a minute separate examination. A few important and representative ones only are selected and given in the Table. As to individual letters, note that the second form of e (see Add.

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* Compare the passage in Dr D. Wright's *Nepal*, p. 183 sqq., cited in the Historical Introduction.

1693 in the Table) gradually gives place to the form still common to Nepal and Bengal (see Add. 1648). The early dh, resembling पु, may be observed passing through various stages (found also earlier, see 1691. 2 and 1648 in the Table) to its modern form. Bh is likewise seen in various forms, though the old form, often (as in Add. 1665, A.D. 1487) side by side with the modern, lingers on into the XVth century. The Bengali form is also found in not a few instances. The ordinary Nepalese shape is however generally prevalent.

Taking first the four examples of straight-topped characters, we notice that all present Bengali forms. Add. 1306 (A.D. 1302), like Add. 1409 (A.D. 1360), given in the Table of Letters, has the Bengali bh, e medial, i initial (see Add. 1690. 1. 2), and occasionally t; it has moreover the Bengali p, which is very rare in MSS. from Nepal. In the Table of Numbers note the strange and somewhat ambiguous letter-form used for 5 in Add. 1409.

Add. 1689 closely resembles Add. 1409 in style of hand; but the forms of bh and e medial vary between Bengali and middle Nepalese. There is also a curious survival of the early gh, similar to that in Add. 1645 (A.D. 1135); see Table.

Add. 1406* furnishes our only example of the system of notation for dates by syllables, noticed by Burnell (*S. Ind. Palæogr.* ed. 2, p. 72) and Mr L. Rice (*Mysore Inscriptions* p. xxii.). If the colophon, which reads *çrīmat-karṇaprakāça vyavaharaṇāyāṃ sasama saṃvatsare*, be correctly interpreted on this principle, the date comes out N. S. 557 or A.D. 1437; though from the archaic forms of e, dh, bh, and s, we should have been prepared for an earlier date.

Of the remaining MSS. of these centuries little need be said; they are mostly written in a rather small, but clear, hooked-top character. The earlier of two, Add. 1395 (A.D. 1385) (see Plate III) and Add. 1708 (A.D. 1450), selected as examples in the Table, show some tendency to the long down-

* A non-Buddhistic MS. and therefore not described in the present volume.

ward flourishes (e.g. in bh, s and h) so common in late and modern Nepalese MSS. The numerals are more or less in a state of transition, as may be seen from the examples in the table. In Add. 1685 (A.D. 1380) ल is used for 40, apparently under the influence of the use of ल for 30 (compare the signs for 100 and 200 in Add. 1643).

Dated MSS. of the XVIth century are almost too scarce to afford a basis for generalization, as we possess only five examples. These, nevertheless, have in common the important feature of showing the horizontal top line nearly continuous, while the vertical strokes often slightly project above this line, thus, नाग. Paper seems to have come into general use at the end of this century. Two of our palm-leaf MSS., Add. 1659 (A.D. 1501) and Add. 1479 (A.D. 1546), are written in a hand the individual letters of which hardly differ from those of the preceding century, yet the regular square and horizontal appearance gives the general effect of Devanāgarī. There is also a paper MS., Add. 1597 (A.D. 1574), similar to those which we shall treat of in connexion with MSS. of the next century.

This century, too, gives the first two instances of what seems like an archaistic revival in Nepalese writing. These MSS. recall in a remarkable manner the square hand usual in Bengal in the XIth—XIIth century, but also, as we saw in the case of Add. 1693, employed in Nepal. Besides several remarkable reproductions of letters noticed below, there is a decided resemblance in the square uprightness of the characters (albeit the later hand shows a certain attenuation and want of boldness), and also in the peculiar pointed form on the left horizontal top-stroke (as in the ल of Add. 1693 in the Table).

The two MSS. just referred to belong to the last quarter of the century. The first, Add. 1355, dated A.D. 1576, is on palm-leaf, the last complete MS. of that material. Among the letters given in the Table, those which most forcibly suggest a conscious revival of the square hand of the XI—XIIth century are n, ç and e (ai) medial.

Add. 1556 (A.D. 1583) is written in the same style (see Plate III). The letter-numbers in the Table, 5, 6, 7, 8, 9 and 10, should be noted as remarkable revivals of XIth century Bengali forms.

Add. 1556 is important also as being the earliest specimen of a class of MSS. of which our collection affords several examples; those written on black paper in white or yellow letters.

The use of silver and gold in writing was early known, as we see from the passage of the Vaṃçāvalī cited on p. xviii. No examples of palm-leaf MSS. written in anything but ink are extant; but after the introduction of paper, writing in the materials just mentioned becomes frequent down to the end of the XVIIIth century, though these MSS. are not very often dated. At present, as I learn from Dr Wright, this kind of writing is only practised in Tibet.

We may now pass to the XVIIth century, which contrasts markedly with the last in the great abundance of MSS. Literature was at this time evidently flourishing under monarchs like Pratāpa-malla, whose name will be found amongst the authors of works in the present collection. The various handwritings fall into two main groups, corresponding to those noticed in the last century.

The first may be called the normal or natural style, in contradistinction to the artificial and partly ornamental archaic style described above. It includes the great majority of the MSS., and falls into several subordinate varieties, not distinguishable in the form of the letters but in the general character of the hand. The first is a thick, bold and square style, which carries even further than in the case of MSS. noticed in the last century the tendency to approximate to the general appearance of Devanāgarī, while preserving the individualities of Nepalese.

Good examples of this variety are Add. 1405 and 1475 (A.D. 1614 and 1682 respectively), and also the palm-leaf

supply to Add. 1662 (a XIIth century MS.), written in 1619, and constituting our latest dated specimen of palm-leaf.

In contradistinction to this, we find several MSS., as M. Feer* says of one of them, Add. 1611 (A.D. 1645), "d'une écriture fine et serrée." These MSS. are usually written with ruled lines, which are exceedingly prominent.

Other examples are Add. 1586 (A.D. 1661), and to some extent Add. 1634 (A.D. 1652) and 1638 (A.D. 1682), though in these last the writing is less fine. To this century may also possibly be assigned Add. 1041 (see the account in the text).

Between these two varieties lies a third, the distinguishing feature of which is a thick and regular top to each letter, the body of the letters being more or less fine.

One example of this hand occurs in the previous century, Add. 1597 (A.D. 1574). In the present century good examples are Add. 1695 (A.D. 1629) and Add. 1588 (A.D. 1669).

The individual letters common to the three varieties of this group will be found accurately described in the plate accompanying Dr Klatt's dissertation on Cāṇakya already cited. The MS. there used for illustration (which I have not examined) seems to lie between the first and second varieties, being boldly written, yet with somewhat thin, fine, and uniform strokes. In Dr Klatt's table, as generally representing this century, we may note especially the relative distinction of i and ī initial, and the long sweeping form of t conjunct, as well as the form of r.

Our second group contains only about three dated examples, but these are important for the history of writing. The conventional hand becomes still more stiff and, so to say, decorative. Our black-paper MS., Add. 1485 (A.D. 1677), has the appearance of being written to be looked at rather than to be read. The usual case, indeed, with these MSS. is that the letters are hard to distinguish and the readings corrupt and barbarous.

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* Journ. Asiatique, Aug. 1879, p. 144.

The other two MSS., Add. 1536 and 1385, are on ordinary paper, and, though apparently under the influence of the conventional archaic style, revert to the modern forms of some letters, as ṇ and ç.

In the xviiith century, the same traditions continue in the black paper MSS., and the same *general* style of hand (though without any specially archaic forms of *letters*) is followed in some ordinary paper MSS.

In Add. 1623 (A.D. 1700), a black and gold MS., both the archaic and modern Nepalese forms of ç are found; Add. 875 (A.D. 1794), however, of the same materials, presents all the archaic forms.

With regard to the ordinary paper MSS. of this and of the present century little remains to be said. A few of the earlier MSS. of the xviiith century (e.g. Add. 1595, A.D. 1712) preserve something of the fineness and regularity of the preceding period, but the majority of them seem to show that the art of writing, as indeed arts and civilization in general, have declined since the Gorkha invasion. In contrast to the beautifully drawn, coloured, and sometimes gilded illuminations commonly occurring down to the xiiith century, the illustrations are coarse in colour and so feeble in drawing as to be unworthy of the name of art. Instead of colophons written in metre, correct and elaborate, such as we find in some MSS. of the xith century, or at all events attempted, as is the case down to the xvth century, the postscripts are now often in the vernacular or in Sanskrit hardly distinguishable therefrom.

Since the predominance of Hindu influence consequent on the conquest of the country, we find the Devanāgarī hand not uncommonly employed, especially for non-Buddhistic works. Indeed the leaves sent to the library as specimens of transcription (see the account of Add. 1042, p. 27) are in Devanāgarī, though the copies that were actually made for us are not usually in that hand.

We may conclude this part of the present essay by examining

the characteristic letters of the Nepalese alphabet as at present employed. These are, as Dr Klatt gives them, i, e, ṅ, jh, ñ, ṇ, ph, bh, r, ç. The present Nepalese forms of these letters will, as before remarked, be found to be survivals, rather than original local developments. We may remark specially i (initial). This letter is not given in the columns of the table, because, though characteristic of Nepalese throughout, its shape varies but little. On the earlier forms, see the Excursus on the MSS. of the IXth century. Its shape in A.D. 1179 hardly differs from that given in Klatt's table (and still used), except that the stroke like a comma beneath the two circles, formerly distinguishing ī, is now used for ĭ. The forms of e, ñ, ṇ and ç are, as Dr Klatt notices, paralleled by the Bengali developments, and the same may be said of ph.

Perhaps the only letter really characteristic of Nepalese MSS. of all dates is one form of e medial, that with the curved or wavy line, a very slight development or modification of the form of the letter as found in inscriptions of the Devanāgarī period. Indeed the most archaic of our MSS. (Add. 1702, see Table of Letters) shows a form exactly corresponding with that of the Samangarh inscription of A.D. 753 (Bombay Asiatic Journal, ii. 371).

We pass now to the consideration of MSS. distinctively Bengali. From the XIIth century onwards, this writing, though apparently of less antiquity as a separate hand and perhaps on the whole less archaic than the Nepalese, has a stronger claim than it to be considered a separate alphabet: for we have here both letters in more archaic forms than are found in the contemporary Devanāgarī, though these are fewer in number than in the Nepalese, and also original and peculiar local developments and modifications. Again, we have what is more than a passing fashion in writing, like the Nepalese hooked tops, namely a distinct tendency continuously in force and even increasing down to modern times: I refer to the use of pointed

appendages, especially at the bottom of several letters, e. g. k, v, y.

It is interesting to note that this hand seems to have been specially developed by scribes, for we find many *inscriptions* from Bengal, several centuries later, in a character hardly, if at all, differing from ordinary Devanāgarī.

Our collection claims the earliest examples yet noticed of genuine Bengali handwriting (Add. 1699. 1, 2, & 3). The dates of these three MSS. are A.D. 1198, 1199, 1200, respectively (cf. pp. iii. and 188).

To this century belong also two MSS. in the square character similar to that observed in MSS. from Bengal in the previous century. One of them, apparently written in Bengal, is in the Hodgson collection of the Royal Asiatic Society (No. 1, see Plate 2 in the Catalogue); the other is in the present collection (Add. 1693). The two hands are as much alike as if written by the same scribe, and it is not the least curious or significant among the palæographical and chronological coincidences of these collections, that the MSS., though dated according to the different systems of the two countries, belong to the same year, A.D. 1165.

The general style of the writing, as may be seen from our tables, and Plate II, as also from the Plate in the R. A. S. Catalogue, already cited, is that of the quasi-Kuṭila MSS. written in Bengal in the previous century. It will be noticed however that the ornamental and characteristic fine strokes at the bottom of the letters have almost disappeared. There is a tendency to modern Bengali forms in the letters e (initial) and bh.

Specimen leaves of two of the group (Add. 1699. 1—4) of early Bengali MSS. were reproduced by the Palæographical Society (Oriental Series Pl. 81) soon after my discovery of their true date [see also Plate II]. The letters which I have called in the accompanying description "distinctively Bengali" are initial ū, lṛi and lṛī, initial and medial e, ai, o, au; k, kh, c, ñ, dh, y, r, v, and sh. Several of these forms may be found,

however, in our Table from Nepalese MSS. Ç approximates rather to the Nepalese or the early Devanāgarī, as seen in the inscription in the Indian Antiquary, I. 81: h has the ordinary Devanāgarī form; ṇ, d, and p are all more or less transitional. Initial i may now be paralleled from Add. 1691. 2 (see Table).

The next MS. of certain date in this department of our collection is Add. 1364, dated Vikrama Samvat 1503 (A.D. 1447). The last leaf of this MS., perhaps the most beautifully written of the whole collection, is given in the Palæographical Society's Oriental Series, Plate XXXIII. The general appearance of the writing is more like the early MSS. just noticed than the contemporary and later MSS. of which lithographs are given by Dr Rājendralāla Mitra in his *Notices of Sanskrit MSS.*, Vol. V. Amongst individual letters we may note that initial i has nearly reached the modern form; ç still resembles the Nepalese letter; l is still distinguishable from n, but ṇ, d, and p have nearly or quite assumed their regular Bengali forms.

For a full examination, however, of Bengali writing the materials exist at present only in India. Our collection presents only a few other examples, more or less isolated; and other Bengali MSS. in Europe reach back only about two centuries. One of our later MSS. Add. 1654. 2, dated 452, I described in Plate LXXXII of the Oriental Series of the Palæographical Society, together with a MS. sent by Dr Rājendralāla Mitra and considered by him to be his earliest specimen. I was then obliged to point out some inconsistencies in the learned Bābū's first interpretation of the colophon, especially in view of certain alterations given in his 5th Vol. of "Notices" above referred to, which reached me as my account was in the press. On further examination, it seems not unlikely that one or both MSS. are of the XVIth century. The date of our MS., at all events, is expressed in characters almost identical with those of the MS. given in Dr Rājendralāla Mitra's new volume, Plate III. if the lithograph can be relied on, viz. ल सं. The Bengali ल

I had read as न (from which it is often quite undistinguishable), and naturally concluded that न सं indicated "Nepal Samvat" (452 = A.D. 1332). If however the Lakshmaṇa Saṃvat be established as commencing in A.D. 1106 (see Dr Rājendralāla Mitra in the Journal of the Bengal Asiatic Society, XLVII. 399, sqq.), the date 452 corresponds to A.D. 1558.

Our collection contains several other MSS. and fragments, both palm-leaf and paper, in this hand, but our present unsystematized knowledge of later Bengali palæography, renders it difficult to assign to them certain dates. What is required is, no doubt, that some of the oldest MSS. in Bengal should be collected and systematically arranged, somewhat in the manner that has been attempted for our more continuous collection of Nepalese writing.

EXCURSUS ON TWO MSS. OF THE IXTH CENTURY, ADD. 1049 AND 1702.

As these MSS. are almost isolated survivals of an altogether earlier stage of writing, and lie away from our dated Nepalese series, they require special examination both as to their date and other peculiarities. A few words first on the history of the dated MS., Add. 1049. During Dr D. Wright's sojourn in Kathmaṇḍu, one of the ancient temples in the durbar fell into disuse, owing to the extinction of the family who were its hereditary guardians, and Sir Jung Bahādur gave orders for the building to be restored. "Restoration" being almost as summary a process in Buddhist temples as in some of our own sacred buildings, the temple furniture, including *buckets full* of coins and bronze tablets, and a huge pile of manuscripts, was brought out into the court—just as the European church-restorer hurls forth his ancient paving-tiles or tombstones into the churchyard, in favour of the "improved" modern flooring. Of the coins some few were saved from the smelting-pot by Col. F. Warren, who was then at Kathmaṇḍu, through whom and Dr Wright they have reached Europe. In the "Zeitschrift der deutschen morgenländischen Gesellschaft," 1882, I have identified some as of Aṃçuvarman (VIIth cent. A.D.; see above p. xxi). The great mass of the MSS. were abandoned to rot, at the instigation of the jealous Brahmans; but a handful of fragments, including this MS. and portions of others of various dates and subjects (see Add. 1679 and 1680), were given to Dr D. Wright.

The circumstances of the discovery of Add. 1049 were thus exceptional. Its date, as given in Plate I., is beyond question 'Samvat 252'; for as regards the first letter, ā is the undoubted equivalent for 200, and that [symbol] is in this MS. the mode of expressing ā may be seen from the alphabet on the other leaf. See the plate, where the alphabet-leaf has been photographed entire, together with the important part of the date-leaf. The character for 50 turned to the left, though unusual, has been noticed by Gen. Cunningham in his "Corpus Inscriptionum Indicarum," I. 22*. The figures being clear, it only remains to consider to what era they refer. That this is not the ordinary era of Nepal (which would give the MS. a date equal to A.D. 1132) is, it may be almost said, obvious, from a comparison of the letters with those of XIIth century Nepalese MSS. as represented by the specimens in our Table, which show the adoption of a very marked local peculiarity, the hooked top, fully described above, and further exemplified by Plate 3 in the Catalogue of the Hodgson MSS. of the R. A. S. From the detailed examination of the letters which we shall presently give, it will be seen that some of the forms cannot be at all paralleled even in the XIth century, of which we have so many well preserved and archaic examples.

Palæographical considerations, again, forbid us to place the writing earlier than A.D. 600 at the furthest, even supposing that the palm-leaves could have lasted so long. This disposes of the Vikramāditya, Çāka, Gupta, and Vallabhi eras. One era remains, which we know to have been used in various parts of Northern India—that instituted by, and called after, the great conqueror Çrīharsha. This era, which commenced in the

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* A more recent notice of the use of this symbol, in MSS. of Western India, is to be found in Dr Kielhorn's "Report on Sanskrit MSS." (Bombay, 1881), p. ix.; but from the whole passage there no very decisive result can be deduced as to its general usage. See also Sir E. C. Bayley's paper on the Numerals in the R. A. S. Journal for 1882.

year 606 A.D.*, was known in Kashmir in Al-Bērūni's time, and we find it used in inscriptions of the xth century in Central and Eastern India (see Gen. Cunningham's *Archæological Survey,* IX. 84 and X. 101).

But further, there has recently been brought from Nepal itself a series of inscriptions (already referred to in the preceding essays), published in the *Indian Antiquary* for Aug. 1880 by the discoverer Paṇḍit Bhagvanlāl Indraji, and by Dr Bühler, the dates of several of which are assigned by them to the era of Çrīharsha. The sequel of the article, containing the full justification of this decision, has not yet appeared, but I have been favoured by Dr Bühler with some notes on the subject. The first dated inscriptions of this part of the series (Nos. 6—15) belong to the reign of Aṃçuvarman, whom Dr Bühler has no hesitation in identifying with the Aṃçuvarman whom we find mentioned by Hiouen Thsang as reigning in Nepal at the beginning of the VIIth century. In support of this identification we may now refer to the coins noticed above. Further, in the inscriptions Aṃçuvarman acknowledges a sovereign lord, so that the era can hardly be his own, nor is any sovereign likely to have established an era at this time in opposition to that of Çrīharsha, who conquered all India from Gujerat to Assam. We may also compare the statement of the Vaṃçāvali (Wright's *Nepal,* pp. 131, 132) that previous to the accession of Aṃçuvarman the country was invaded by "Vikramāditya," who introduced his era, which however fell subsequently into disuse (ibid. p. 134). There is probably some confusion here with the great Vikramāditya, but still I observe that in the Rājataraṅginī the names Harsha and Vikramāditya are applied to the same king. It is also worth noticing that, in Inscription No. 15, the great Çrīharsha is mentioned with much

* So Dr Bühler; Gen. Cunningham makes it a year later. In the account of the MS. in the text correct A.D. 859 to 857 or 857—8.

solemnity as the ancestor of the queen. By this reckoning, then, the date of the MS. will be A.D. 857.

One other MS. of this period, Add. 1702, is undated, but is in two hands, one of which especially is even more archaic than that of the MS. just noticed. The leaf selected for reproduction in Plate I. shows the end of the first hand and the beginning of the second.

For the purpose of comparison with the writing of these MSS., I have selected three inscriptions from the small number of dated examples that seem to be available for the illustration of the period of transition from Gupta to Devanāgarī. It will be observed that evidence derived from these examples is of the more weight from the fact that they represent a considerable variety as regards locality, material and subject.

The earliest of the three is No. 15 of Dr Bühler's series, dated Çrīharsha Samvat 153 (A.D. 758), and thus 99 years earlier than our dated MS. The material on which the inscription is graven is slate. The character is described by the editors of the series of inscriptions to which it belongs, as a modified form of the Gupta alphabet. Although some further modifications have taken place, as might be expected, our dated MS. has many distinct Gupta features, and the whole bears striking resemblance to the forms of this inscription. The next example is the copper plate of Morvī in Gujerat (see *Ind. Antiq.* II. 258) dated in the 585th year of the Gupta era, and this is certainly of the same palæographical period as that to which we assign these MSS., even if the elaborate investigations of Gen. Cunningham (*Survey*, Vol. X. preface, *etc.*) be not regarded as finally established. Lastly, I have selected the pillar-inscription of Deogarh, made known to us in Gen. Cunningham's Volume just cited, where we find a reproduction (Plate XXXIII), apparently tolerably faithful in spite of the faultiness of the transcript (p. 101). The date is clearly expressed in two eras, and equals A.D. 862.

The general feature that most obviously distinguishes the

character of these inscriptions and of our two MSS. from that of both inscriptions and MSS. of the XIIth and succeeding centuries is the absence of the regular horizontal top for each letter, which, as we found in later MSS. even in Nepal, and still more of course in ordinary Devanāgarī, tends to form a continuous line.

In these MSS., as contrasted with later ones, we must observe first the separateness of the letters, reminding us more of stone inscriptions than of written documents: and further we shall find in the examination of details, to which we now proceed, that the want of regularity as compared with modern writing is further increased by the fact that most of the letters have altogether open tops (thus m approximates to the form of modern bh); while the letters that have only a single main down-stroke, as k and t, show rather an approximation to the nail-headed form of character, commonly found in inscriptions of the early transitional period, than to the ordinary straight-topped form so pronounced in the Devanāgarī. I have also compared our MSS. with the Tibetan, and with the early North Indian alphabet as preserved, yet (as in the case of Tibetan) more or less modified, in Japanese works. The clearest examples of this are to be found in the Siebold collection at the British Museum (for my knowledge of which I have to thank Prof. Douglas), and also in Prof. Max Müller's edition of the Vajracchedikā.

We now proceed to examine the forms of letters in the MSS. in detail.

N denotes our first inscription, that from Nepal; *M* that from Morvi; *D* that from Deogarh.

For the MSS., A denotes Add. 1049, B[1] and B[2] the first and second hands respectively of Add. 1702.

§ 1. *Initial Vowels.*

a. This letter preserves the detached and open top found in Gupta and Tibetan. In Kuṭila, and in alphabets generally

after the xth century, the closed top is found; though in the West of India the open top has survived to the present time.

ā. The long vowel is expressed by a curve below, as in inscriptions *N* and *D*. In other MSS. this is unknown, except in the archaic Çāradā character (see Haas in the Palæographical Society's Oriental Series, 44). In a few MSS. only it adds to the number of curious archaisms, surviving amongst the letter-numerals (=200, see the Table).

i. The triangular form of this letter, formed by dots or small circles, sometimes with a top-line, is an archaism in general Indian palæography; but as it survives to the present time in Nepal, no argument as to the date of these MSS. can be founded on it.

ī is of course extremely rare as an initial. The curve on the top, very similar to the one before us, occurs in Tibetan, which represents, as is well known, the North Indian character of the viith century, with local modifications.

u, ū. These letters have varied little from the Gupta period to the present time.

ṛi, ṛī. I have only been able to find analogies for these necessarily very rare letters, in the Çāradā alphabet, and, somewhat closer, in those of the Indian alphabets preserved in Japanese works. These have been as yet little studied, but as far as I can judge, their palæographic position is very similar to that of the Tibetan, though they seem to reflect a somewhat later stage of writing.

e. The triangular Açoka form, already lost in the Kuṭila, lingered on later in Nepal than elsewhere.

ai. The curve, though especially characteristic of the Kuṭila period, is found in all three inscriptions.

o. This form is nearly identical with the modern Bengali, with which however the Japanese corresponds. The earlier Nepalese Gupta inscriptions have this form in the syllable *om*.

au. Some analogy to the mode of lengthening this rare letter (to distinguish it from o) is found in Çāradā. The Bengali also shows the same thing, in a later development.

§ 2. *Medial vowels.*

ā. Besides the ordinary full vertical stroke, we get in MS. B (see the examples in table of letters) (1) the half stroke, commonly, but not invariably, used in the inscriptions; (2) the small up-stroke above the letter, usually, as in the specimen in the Table, employed with conjunct consonants. This seems not only to be unknown in any other MSS., but also to be wanting even in our selected inscriptions, being in fact a remarkable survival of an altogether earlier stage of writing. Compare, for instance, the series of Inscriptions from Mathurā given in Cunningham's *Survey* (Plates XIII—XV), where it is the regular form.

i. Here B[1] shows an earlier form, similar to that used in *N* and in Gupta generally. The form of A and B[2] is however used in *M* and *D* as well as in the Japanese. In Nepal however the regular modern form is not reached for some centuries later.

ī. B preserves the Gupta form, consisting of a simple hook or curve above the general level of the letters and springing from the top of the consonant. A has a transitional form, in which the curve springs from the top of the consonant but is carried down to the lower line of the letters in a sweep. This form is seen in *D* and in the Gopāla inscription cited below in the account of j. *N* has both forms.

u in B[1] is again archaic, corresponding with the forms of two of our inscriptions, *N* and *M*, a form not otherwise known in MSS. A, however, has the modern form, as also has *D*.

e. There are several modes of expressing this letter in our MSS. Only B[1] shows the most archaic form—the triangular pendant, resembling the left-hand member of a Roman T. This is the usual form in *N*, as in earlier Gupta, and is preserved likewise in the Japanese. In A we have (2) the

line above as in Kuṭila. In *M* and *D* we have (3) a wavy line terminated in a dot, which generally hangs slightly below the line, so that we get something between modern Nepalese and Kuṭila. This is also found in Nepalese of the XIth and XIIth centuries.

ai. This vowel is also expressed in three ways, corresponding to those given for e. B[1] takes, in addition to the form for e, a sloping stroke above, approximating to the modern form, while B[2] and A double or add the curving or wavy line above.

o and au have the same forms plus the mark of ā; though B[1], strangely enough, often has a form like that used in modern Devanāgarī.

Visarga and Anusvāra are often expressed by small circles, as in early inscriptions and in modern Bengali, instead of by mere dots, as in later MSS.

§ 3. *Single Consonants.*

k. Both the inscriptions and the MSS. show generally in this letter a marked departure from the Gupta and earlier form, where it was a mere cross or dagger-shaped sign. This form occasionally however survives in the sign for ku.

kh. The shape of this letter calls for little remark. The first member in *N*, as in our two MSS., is somewhat smaller than the second.

g also has changed very little. Some slight remains of the round-topped form are found in B.

gh. In this letter appear some of the most striking archaisms of these two MSS. They exhibit a form which down to the minutest details corresponds with that of inscription N (see last line). The left-hand part is open and slightly curved on the outside, resembling a modern ঘ, while the other half of the letter is pointed at the bottom.

ṅ. This letter has in A the simple form with pointed pendant, which is found in *N* and approximately in *D*. B has

in place of this pendant the downward curve shown in the Table, which looks like a precursor of the modern dotted form.

c has changed little from the earliest times. Note, that, in the MSS., as in inscriptions generally as far back as those of Açoka, the stroke above the loop is not horizontal, as in modern Devanāgarī, but slopes somewhat downwards. In the Japanese this slope alone differentiates the letter from p.

ch. The archaic form of this letter is preserved in Nepalese writing of all dates.

j. The forms of this letter afford an interesting study for the transition. We get (1) in B[1] the archaic Gupta (hitherto quite unknown, I believe, in MSS.) resembling an **E**, found also in Tibetan. (2) In A we have the curious intermediate form, found also in some of the earlier Nepalese MSS., showing a small pendant to the right of the letter. In the inscription of Gopāla (Cunningham, *Survey,* Vol. I., plate XIII.), circa A.D. 820 (*ibid.*, xi. 181), we get an exact counterpart of this form (compare also the Japanese). In B[2] the forms waver. Among our select inscriptions, *N* has the older form, while *D* and *M* show a transitional variety.

jh. In A this letter is intermediate between the Açoka and Kanishka and the modern Bengali forms. I have not succeeded in finding an example of this very rare letter in B.

ñ. This letter does not occur of course separately in inscriptions, or in non-alphabetic MSS. Where it appears as a conjunct in A, the form approximates to that of the cerebral nasal, which differs from it only in having a somewhat deeper depression in the middle of the top portion. This exactly agrees with *N* (cf. l. 26 ad fin., etc.). Anusvāra seems always to be used for this letter in B.

ṭ. The curious archaism of the pendant to the right (compare the form of j in A) is distinctly visible in *M* (l. 13, bis). Compare the Kashmirian.

ṭh. This letter appears in the same form in which we find it in all the early alphabets, namely a simple circle or ellipse,

without any vertical or horizontal up-stroke or connecting line at the top.

ḍ. The Gupta form survives almost unchanged in both MSS., the chief difference between this and the modern form being the angular character of the letter, which is not curved as at present. In B[1] we have the pointed back of the old form with an anticipation of the modern curve below it.

ḍh. This letter has changed little from Gupta times to the present. Note however that our MSS. agree with *N* (l. 13) in the peculiar pointed back, instead of the ordinary rounded shape. This last feature occurs in an exaggerated form in the Japanese.

ṇ. The forms in B fall between the Gupta and Kuṭila though nearer to the latter, especially in the case of B[2], where the wide and horizontal bottom of the middle portion of the letter is especially noteworthy, and seems quite unknown in Devanāgarī. A, though more modern in general form, shows a curious and minute correspondence with all three inscriptions in the curious ear-like projection at the top of the right-hand horizontal stroke.

t. The form of this letter in our MSS. is a hook-like curve, either touching a horizontal top line immediately, or suspended from it in the centre by a small vertical down-stroke. Both these varieties occur in Gupta inscriptions: the second lingers on, though in rare instances, in some of the earliest Nepalese MSS.

th. This character, which accords with *N* (l. 5 ad fin.), affords another instance of a form exactly intermediate between the Gupta and our earliest MSS. The former has a dotted circle, the latter show a character like the modern sh, while the present letter is semicircular and shows the dot increased to a small dividing line.

d. Our MSS. and inscriptions agree in showing a pointed form in this letter precisely similar to that just noticed in the case of ḍh.

dh. This letter differs from the early Nepalese form only in being somewhat more rounded at the top, and having in most cases a smaller vertical stroke; thus approximating more nearly to the Açoka form. Of our inscriptions, which vary somewhat here, *D* is the nearest.

n. This letter differs hardly at all from t except in the shortness of the left-hand member. The really distinguishing feature of the letter, as seen in Gupta, Tibetan, and Kuṭila, with which this otherwise accords, is the front loop, which is lost through the smallness of the handwritings.

p. The form in the MSS. is the same as that of our three inscriptions. The open top is found in all early inscriptions, as well as in Panjābī and Kashmirian, but never in later Nepalese or ordinary North Indian MSS.

ph. We have here two interesting stages of development. B^1 preserves nearly intact the Gupta form, or at all events with such slight modification as we find in *M.* In this form the direct connection with the p of the period can clearly be seen: Compare the Tibetan. The next stage, which we find in B^2 and still more plainly in A, is midway between the last and the modern Bengali. With it we may compare the Panjābī and Kashmirian forms. The nearest approach to these is to be found in our two earliest MSS. from Nepal, where the letter nearly approximates in shape to h.

b, v. There is little in the single form used for these two letters that calls for remark, except that the loop is somewhat larger than in the modern letter. The use of the single form for the two letters is parallelled by *M.*

bh. This letter in the somewhat minute writing of our two MSS. is often hard to distinguish from t, the only difference being the wedged shape of the left-hand member. In inscriptions, as *D* and *M,* we find the wedge left *open*, so that no difficulty is presented; so too in Kuṭila. The Japanese forms of the two letters are also interestingly illustrative.

m. The form with open top is found in our three inscrip-

tions, as also in Gupta and Tibetan, but not in later MSS. It occurs in B[1], and generally in B[2] and A[1]. The small horizontal projection at the lower left-hand corner (rounded in later MSS.) is a survival of Gupta usage.

y. This letter exhibits one of the distinguishing archaisms of B. The projection on the left with its minute cross-stroke is an early usage not even preserved in our three inscriptions, which agree with A in showing a form like that of the modern letter, but with open top and somewhat more curved in front.

r. The variations in this letter are too minute to require comment.

l. Our MSS. display considerable variety in the forms of this letter, showing the transition from the Gupta to the modern form.

ç, s. These letters are somewhat hard to distinguish from one another and from m. The normal shape of ç seems to be much like the modern s (स), but rounded instead of square at the top. This is the usual Gupta form, which survives also in xith century MSS. and in the Japanese. As might be expected however, from the frequent confusion of ç and s in North Indian MSS. of all dates (especially in Nepal), as well as from the small writing of our two MSS., the curve is often lost, and we get a straight top as in the modern s.

The proper form of s, and that usually found in both MSS., has the open top, but from the causes just mentioned the distinction is often wanting in A and occasionally in B[2]. The distinction in *M* consists only in a mallet-like projection from the lower left-hand corner (compare the forms in *D* and *M* and in the Japanese), as compared with the merely produced line (cf. the Japanese) or the loop (cf. *D*) characteristic of m.

sh. Here again the open top of the letter constitutes an archaism and a survival of a Gupta form, not found in later MSS. It distinguishes the letter from a form otherwise very similar, that of th.

h. The form is a very slight modification of the Kanishka and agrees with our three inscriptions. The absence of the lower stroke found in the modern letter is especially noteworthy.

§ 4. *Conjunct Consonants.*

B has very noticeable archaisms in the cases of r preceding, and y following, consonants. The perpendicular nail-headed shape of the former exactly coincides with the forms in *N* and *D*, as well as in earlier inscriptions, but seems unparalleled in MSS.

The y by its peculiarly pointed form, curving under the letters to which it is joined, strikingly recalls the Tibetan y conjunct as distinct from y single. *N* and *D* again furnish exact parallels.

NOTE ON THE TABLES OF LETTERS AND NUMERALS.

THE Tables given in the present volume (Plates IV, V), which are lithographed from tracings made from the MSS. under the supervision of the compiler of this work, are designed to give a summary view of the progress of writing, as illustrated by these documents.

From the XVIIth century onwards no specimens have been given, partly because the peculiarities of XVIIth century MSS. have been well discussed and illustrated in Dr Johann Klatt's work on Cāṇakya already cited, partly because from that time onwards MSS. offer no fresh points of palæographical interest, nor, at all events to those accustomed to the more archaic, any practical difficulty of decipherment. Thus both tables end with illustrations of the archaistic revival of the XVIth century described at p. xxxi. This of course must be borne in mind, if they be used merely in the manner supposed at p. xix. ad fin.

With regard to the Table of Letters, in view of the great extent of the Indian alphabet, an apology will scarcely be needed for giving here only such letters as seemed best to illustrate the gradual development of forms. The autotype illustrations* convey an accurate notion of the general style of writing of some of our most important MSS.; while the regular columns of the lithographic table are supplemented by the general column headed "other letters," in which I have endeavoured to group all the remaining forms that seemed likely to prove of interest.

* These, it will be observed, are all of the actual size, with the exception of Add. 1691. 2 on Plate III., which is slightly reduced.

As to the Table of Numbers, many interesting deductions are suggested in view of recent investigations on the subject, especially those of Paṇḍit Bhagvanlāl Indraji and Dr Bühler (*Ind. Antiq.* vi. 42), commented on in Burnell's *South Indian Palæography*, 2nd ed. p. 65, and those of Sir E. Clive Bayley in the R. A. S. Journal, New Ser. Vols. XIV, XV. Bearing in mind that the object of the present work is rather to provide material for research, than to originate or modify theories, I subjoin in this place only a few notes and suggestions.

We observe then, first and generally, the remarkable conservatism of the Nepalese Buddhists* in preserving side by side with the new system of digit numerals the old system of numeration by *aksharas* or syllables which I have termed "*Letter-numerals.*"

The two systems were no doubt confused, so that we certainly find in many cases what Sir Clive Bayley (XV. 28) calls "a singular medley of the old and new" systems. Thus for the first three numerals, in earlier MSS., the figures for the first three digits are the same, or nearly so, in both systems. We do not find the newer system of "figures," in our sense of the term, used at first in Nepal for numbering the leaves of MSS., and in the passages of the text of the MSS. from which we draw our first examples the forms vary somewhat. It is important however to notice that at leaf 75 (७५) of Add. 1702, our most archaic MS., ऌ२ and ऌ३ are used for 12 and 13 showing, in qualification of Sir Clive Bayley's remarks (XV. 27 & 45), that the value of position was early understood in Nepal.

There is some variety of form, as in the case of 7, and in that of 4 and 5, as employed in the letter- or akshara-system.

Again we find in several MSS. the round mark for zero used with the akshara for *all* the even tens, 10, 20, 30, etc. (it is only indicated in the Table in each case for the 10). In Add. 1643 we even find the double zero with 200. The same MS. gives us the remarkable expression for 447 given in the note at the foot of the Table. It occurs at the end of Chapter I. All the other verse-numbers† are given in *figures*, on the new system. This case is

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* The same thing has been found recently by Dr Kielhorn in *early* MSS. from Western India: see his Report for 1880-1.

† See the text p. 2, l. 21.

especially curious from the unit and ten-numeral following the old system, while the four *hundred* is expressed by a mere unit-four figure, but of the forms employed for the unit under the old plan. With these exceptions, distinct sets of characters are preserved for the two methods throughout.

As to the letter numerals: with regard to their progressive variation, we notice in some cases mere perversion of form, as where *tṛi* (5) changes to *hṛi*, or *gra* (7) to apparently a form of *ña*; in others, a change in the akshara as a *spoken** sound, as when *phra* (6)† becomes *bhra*.

In the 200 of Add. 1049 the curve below must not of course be confused with the curve of the u in the probably original form *su*. See above p. xl.

As to the newer system ("figure-numerals"), the chief difficulty and interest lie in the forms used for 4, 5, and 6. The set of forms that I regard as characteristically Nepalese are most clearly seen in Add. 1395 (A. D. 1385) in contrast with the ordinary forms found in a considerably earlier MS., Add. 1644. These forms, apparently local, linger on in the coinage, though they are rare in the MSS., of the XVII—XVIIIth centuries. As to the last of the three, it will be found, I believe, to be a case of the preservation in Nepalese usage of a form developed from Gupta forms, the connecting link being furnished by the remarkable MS. Add. 1702. If the form for the figure 6 given in the second series of the Table be compared with the second of the forms given by Paṇḍit Bhagvanlāl (*Ind. Ant.* vi. 44, col. 4) it will be found to add still another instance to the number of remarkable survivals of the Gupta usage noted in the Excursus as found in that MS.

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* Cf. Dr Bühler quoted by Sir Clive Bayley (XIV. 343).

† The evidence of the first of the two forms (both = *phra*) in our most archaic MS., Add. 1702, seems to me to go some way to disprove the objection of Burnell (*S. I. P.* p. 66) to Bhagvanlāl's theory, on the ground that the resemblance of the figure originally used for 6 to the syllable *phra* is accidental. The archaic looped form seems to supply just the connecting link that one would expect in support of the Paṇḍit's theory.

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Wright (D.). History of Nepal. (Cambridge, 1875.)

CORRIGENDA.

Page 6, line 5. For भाषितमत्य° read भाषितमित्य°
„ 27, „ 11. „ 859 „ 857. See p. xli, note.
„ 34, „ 7. *Dele* Devanāgarī hand.
„ 75, lines 26, 27, 34. For Boddhi- read Bodhi-
„ 76, „ 23. For श्रीरामातनन्दन° read °ानन्दतन°
„ 76, „ 26. „ °लतायाम्टत° „ °लतायामम्टत°

Pages 82, 83. On the Chapter-titles see now Prof. Beal's translation in the "Sacred Books of the East."

Page 135, line 4. For -lokā read -latā.
„ 152, „ 7. „ संवस्तो „ संवत्सरे.

CATALOGUE

OF

BUDDHIST SANSKRIT MANUSCRIPTS.

Add. 865.

Paper; 258 leaves, 14—15 lines, 14 × 6½ in.; modern Nepalese hand; written 1873.

DIVYĀVADĀNA.

Copied to order for the University Library, through Dr D. Wright, from the only early copy known to exist, still preserved at Kāṭmāṇḍū. Written in the ordinary modern handwriting of Nepal, as are all the MSS. described in this Catalogue, unless something in the character calls for especial notice. Leaves numbered on the left hand margin of the verso (as is commonly the case), 1—23, 25—79, 81—235, 235*, 236—259.

This collection of stories is noticed by Burnouf in his *Introduction à l'histoire du Buddhisme indien.** An edition of the text, with introductions, &c., by Prof. Cowell and Mr R. A. Neil, is in course of publication at the University Press.

Add. 866.

Palm-leaf; 202 leaves, 6 lines, 21 × 2 in.; early Devanāgarī hand, with some Kuṭila characteristics; dated Nepal Saṃvat 128 (A.D. 1008).

ASHṬASĀHASRIKĀ PRAJÑĀPĀRAMITĀ.

Leaves somewhat damaged at the beginning, but on the whole in excellent preservation. Written during a joint-regency, apparently,

* Wherever Burnouf's *Introduction* (Burn. Intr.) is cited in this catalogue, reference is made to the first edition (Paris, 1844, 4to.).

1

of Nirbhaya and Rudradeva. See the Historical Introduction to this Catalogue.

A facsimile of leaf 143*b* of this MS. is given in Plate XVI of the Palæographical Society's Oriental Series (Part 2, 1877), with a notice of the MS. by Professors Cowell and Eggeling. What is there said on the handwriting must however be corrected by the results of further examination, which will be found in the present writer's remarks on Plate LXXXI of the same series (Part 7, 1882). See the Palæographical Introduction to this Catalogue.

Copies of this book are numerous and often ancient; see Dr D. Wright's *History of Nepal*, p. 159 (a bibliographically curious passage). On the work itself, the 8000-line recension of the Prajñāpāramitā, see Burn. *Intr.* p. 464.

Begins:

निर्विकल्पे नमस्तुभ्यं प्रज्ञापरामितेऽमिते ।
या त्वं सर्वानवद्याङ्गि निरवद्यैर्निरीच्यसे ॥

After a page of introductory çlokas:

एवं मया श्रुतमेकस्मिन्समये भगवान् राजगृहे विहरति स्म गृध्रकूटे पर्वते°. (leaf 2*a*. line 1.)

The work consists of 32 chapters, with subscriptions as follows (the number of verses in each being given in figures at the end):

1. आर्य्याष्टसाहस्रिकायां प्रज्ञापारमितायां सर्वाकारज्ञताचर्यापरिवर्त्तो नाम प्रथमः ॥ ४४७ ॥ 13*b*.
2. °शक्रपरिवर्त्तो नाम द्वितीयः ॥ २४२ ॥ 20*a*.
3. °अप्रमेयगुणधारणपारमितास्तूपसत्कारपरिवर्त्तो नाम तृतीयः ॥ ७२८ ॥ 38*b*.
4. °गुणपरिकीर्त्तनपरिवर्त्तो नाम चतुर्थः ॥ १२९ ॥ 42*a*.
5. °पुण्यपर्यायपरिवर्त्तो नाम पञ्चमः ॥ ७३९ ॥ 55*b*.
6. °अनुमोदनापरिणामनापरिवर्त्तः षष्ठः ॥ ७६९ ॥ 69*b*.
7. °निरयपरिवर्त्तः सप्तमः ॥ २४१ ॥ 75*a*.
8. °विशुद्धिपरिवर्त्तो नामाष्टमः ॥ १९४ ॥ 79*b*.
9. °स्तुतिपरिवर्त्तो नाम नवमः ॥ ११२ ॥ 82*b*.
10. °धारणगुणपरिकीर्त्तनपरिवर्त्तो नाम दशमः ॥ ३८३ ॥ 91*a*.

11. °मारकर्म्मपरिवर्त्तो नामैकादशः ॥ ३०६ ॥ 98*b*.
12. °लोकसन्दर्शनपरिवर्त्तो नाम द्वादशः ॥ ३८७ ॥ 108*a*.
13. °अचिन्त्यपरिवर्त्तो नाम त्रयोदशः ॥ १०८ ॥ 110*b*.
14. °औपम्यपरिवर्त्तो नाम चतुर्दशः ॥ १२५ ॥ 114*a*.
15. °देवपरिवर्त्तो नाम पञ्चदशः ॥ २०३ ॥ 119*a*.
16. °तथतापरिवर्त्तो नाम षोडशः ॥ २३४ ॥ 124*b*.
17. °अविनिवर्त्तनीयाकारलिङ्गपरिवर्त्तो नाम सप्तदशः ॥ २७४ ॥ 131*b*.
18. °शून्यतापरिवर्त्तो नामाष्टादशः ॥ १७७ ॥ 135*b*.
19. °गङ्गदेवाभगिनीपरिवर्त्तो नामैकोनविंशतितमः॥२२७॥ 141*b*.
20. °उपायकौशल्यमीमान्सापरिवर्त्तो नाम विंशतितमः ॥ २२६ ॥ 148*a*.
21. °मारकर्मपरिवर्त्तो नाम एकविंशतितमः ॥ १७६ ॥ 152*a*.
22. °कल्याणमित्रपरिवर्त्तो नाम द्वाविंशतितमः ॥ १६२ ॥ 157*a*.
23. °शक्रपरिवर्त्तो नाम त्रयोविंशतितमः ॥ ८३ ॥ 159*b*.
24. °अभिमानपरिवर्त्तो नाम चतुर्विंशतितमः॥ १७॥ 162*a*.
25. °शिक्षापरिवर्त्तो नाम पंचविंशतितमः ॥ १७२ ॥ 166*a*.
26. °मायोपमपरिवर्त्तो नाम षड्विंशतितमः॥ १४७॥ 169*b*.
27. °सारपरिवर्त्तो नाम सप्तविंशतितमः ॥ १६२ ॥ 174*a*.
28. °अवकीर्णकुसुमनाम परिवर्त्तोऽष्टाविंशतितमः ॥ ३०१ ॥ 181*b*.
29. °अनुगमपरिवर्त्तो नाम एकोनत्रिंशत्तमः ॥ ८० ॥ 183*b*.
30. °सदाप्ररुदितपरिवर्त्तो नाम त्रिंशत्तमः॥ ४७४॥ 195*b*.
31. °धर्मोद्गतपरिवर्त्तो नामैकत्रिंशत्तमः ॥ २२१॥ 201*a*.
32. °परीन्दनापरिवर्त्तो (*sic*) नाम द्वात्रिंशत्तमः ॥ ३६ ॥

समाप्ता चेयं भगवत्यार्याष्टसाहस्रिका प्रज्ञापारमिता सर्वतथागतजननी सर्वबोधिसत्त्वप्रत्येकजिनश्रावकाणाञ्च माता ।

After this, come three more lines in the same style (cf. Add. 1163) and then the verse ये धर्म°, etc.; and then the following particulars as to time of writing:

अब्दे शते साष्टकविंशयुते मासे शुभे फाल्गुणाशुक्लपक्षे

सोमवारे नक्षत्ररम्योत्तरभद्रसंज्ञे। श्रीनिर्भयस्य नृपतेः सुरसन्निभस्य श्री रुद्रदेव वसुधाधिपतेश्च रम्ये। एवं द्विराज्यकमतोद्यत (?) पात्रवर्गे॥ राज्ये परि... कवितवीरि संघे। श्रील्हम्विहार (?) इति कीर्तितकीर्त्तिपंज। नेपाल...

What follows is too faint to be read with certainty, but the words मोक्ष and पाप and the title of the book can be discerned, so that it is probably a line in praise of the '*fruit*' of reading the book.

After a full stop comes another line in rather fresher ink but similar handwriting:

प्रणम्य प्रतिष्ठापनञ्चैवमस्या यतीशेषु दानैः कृतैर्भोजनाद्यैः। वराचार्यमध्येष्य तत्त्वानुयानं मुदा कारयन् सत्त्वहेतोः स्वशक्त्या (?) अनेन पुण्येन जनः समो [ऽ] यं पदम्मुनीन्द्रस्य शिवम्प्रायात्। विनाश्य रागादिकदोषजातं रविर्यथा ध्वान्तगणङ्करेण॥

Add. 867. 1.

Paper; 1 leaf, 8 lines, 12¾ × 3¾in.; XVIIIth. cent.

Fragment of the CANDRAPRADĪPA-SŪTRA (?).

This leaf was substituted by mistake for leaf 1 of the next MS. and is bound with it.

Begins:

नमः रत्नत्रयाय। नमश्चन्द्रप्रभाय महाबोधिसत्त्वाय। अनिरोधमनुत्पन्नमनाविलमनुत्तरम्। महायानमहं (MS. °हां) स्तोष्ये बुद्धज्ञानाभिवांछया॥

In l. 7 we find:

आर्यचन्द्रप्रदीपं ··· इदं सूत्रराजं भाजाम।

Add. 867. 2.

Paper; 124 leaves, 7—9 lines, 12¾ × 3¾in. Dated N. S. 872 (A. D. 1752).

DAÇABHŪMĪÇVARA.

Leaves 1, 25, 54, and 105 are missing. Another copy in R. A. S.

Cat. 3. The work is called by Burnouf, *Introd.* pp. 68, 438, "exposition des dix degrés de perfection, par lesquels passe un Buddha." It is one of the 'nine dharmas', (*id. ib.* 68). For the beginning, and the colophon of Chapter 1 see the R. A. S. Cat. The remaining 10 Chapters end as follows:

2. विमला नाम द्वितीया बोधिसत्वभूमिः ॥ 34*a*.
3. प्रभाकरी नाम तृतीया° 44*a*.
4. अर्चिष्म[ती] नाम चतुर्थी° 52*a*.
5. सुदुर्जया नाम पञ्चमी° 61*a*.
6. अभिमुखी नाम षष्ठी° 72*a*.
7. दूरंगमा नाम सप्तमी° 84*a*.
8. अचला नामाष्टमी° 98*a*.
9. साधुमती नाम नवमी° 107*b*.
10. धर्ममेघा नाम दशमी° 120*a*.
11. इति श्रीबोधिसत्वचर्याप्रस्थानो दशभूमीश्वरो नाम महायानसूत्ररत्नराज समाप्तः ।

ये धर्मा.... । स्वस्ति नैपालिकाब्दे भुजपर्वतवसुसंयुते । मासे अश्विनिऽशिते । त्रयोदशि अमिततिथौ । ताराचित्राप्रीतियोगे .... भास्करपुत्रवासरे ... तद्दिने श्री २ भगवतिदशभूमीश्वरो लिखितं संपूर्णकृतं ॥

Add. 868.

Paper; 43 leaves, 7 lines, 10½ × 3¼ in.; XVII—XVIIIth century.

SAPTAÇATIKĀ PRAJÑĀPĀRAMITĀ.

Last leaf recent supply. Leaves originally numbered 14—56, later 1—43.

The work exists in Tibetan (*Csoma* in *As. Res.* xx. 395). It consists of a dialogue on *prajñā pāramitā* between the Bhagavat and Mañjuçrī (Kumāra-bhūta), accompanied by Çāradvatīputra, Pūrṇa son of Maitrāyaṇī, Maudgalyāyana, Kāçyapa, Kātyāyana, Kaushṭhila and others.

Begins:

एवं मया श्रुतमेकस्मिन् समये भगवान् श्रावस्त्यां विहरति स्म। जेतवने अनाथपिण्डस्यारामे। महता भिक्षुसंघेन सार्धं।

Ends, with the common formula:

°भगवता भाषितमत्यनन्दन्निति।

After which:

आर्यसप्तशतिका प्रज्ञापारमिता समाप्ता। 43*b*.

As a specimen, the opening of the dialogue (3*a*), is subjoined:

भगवानाह। कथं मञ्जुश्रीः तथागतो द्रष्टव्यो यावत् पर्युपासितव्यः। मञ्जुश्रीराह। तथताकारेण (sic) तथागतं पश्याम्यविकल्पाकारेणानुपलंभयोगेन। एवमनुत्पादाकारेण तथागतं पश्यामि। यावदबाधाकारेण तथागतं पश्यामि। न च तथता समुदागच्छति। एवं तथागतं पश्यामि न तथता भवति न विभवति। एवं तथागतं पश्यामि। न तथता देशस्था न प्रदेशस्था[: ।] एवं तथागतं पश्यामि। न तथता अतीतानागता न प्रत्युत्पन्ना[:] एवं तथागतं पश्यामि। न तथता द्वयप्रभाविता नाद्वयप्रभाविता।

Add. 869.

Paper; 66 leaves, 7 lines, $10\frac{1}{4} \times 4\frac{1}{2}$ in.; modern, ordinary Devanāgari hand.

BODHICARYĀVATĀRA.

This is the ninth section of the Açokāvadāna-mālā (see MS. Add. 1482). It is in verse, containing ten *paricchedas*. See R. A. S. Cat. No. 13; and copies are also at the India office, Paris and Calcutta.

Begins:

सुगतान्ससुतान्सधर्मकायान् प्रणिपत्यादरतोऽखिलांश्च वंद्यान्।
सुगतात्मजसंवरावतारं कथयिष्यामि यथागमं समासात्॥

न हि किंचिदपूर्वमत्र वाच्यं न च संग्रंथनकौशलं ममास्ति।
अत एव न मे परार्थचिन्ता स्वमनो भावयितुं कृतं मयेदं।

The sections end thus:

1. इति श्रीबोधिचर्यावतारे बोधिचित्तानुशंसा परिच्छेदः प्रथमः॥ 4*a*.

2. °पापदेशना परिच्छेदो द्वितीयः° 8*b*.
3. °बोधिचित्तपरिग्रहो नाम तृतीयः प° 11*a*.
4. °बोधिचिंताप्रमादो नाम चतुर्थः° 15*a*.
5. °संप्रजन्यलक्षणः पञ्चमः° 22*b*.
6. °क्षान्तिपारमिता षष्ठः° 31*b*.
7. °वीर्यपारमिता परिच्छेदः सप्तमः ॥ 36*b*.
8. °ध्यानपारमिता नामाष्टमः° 49*a*.
9. °प्रज्ञापारमिता परिच्छेदः [नवमः] ॥ 61*b*.
10. °परिणामना परिच्छेदो दशमः ॥ 66*a*.

Add. 870.

Paper; 225 leaves, 7—8 lines, $13\frac{1}{4} \times 4\frac{1}{2}$ in.; dated N.S. 974 (A. D. 1854).

VṚIHAT SVAYAMBHŪ-PURĀṆA.

A work in verse on the sacred places of Nepal. See Hodgson Ess. Lit. Nep. 17; Burn. Intr. 581; Lotus 502—504; R. A. S. Cat. Nos. 17, 18, 23; Pischel, Catal. der Hdss. der Deutschen Morgenl. Gesellsch. 2—3. Of this purāṇa there seem to be at least three, and possibly four, redactions:

(1) The Vṛihat svayambhū-p°, see also MS. Add. 1468.

(2) The Mahat-sv°; R. A. S. Cat. No. 18. This is perhaps rather a different *recension* of the text of No. 1 than a separate redaction, since most of the chapters coincide with No. 1 both at the beginning and end; though the beginning of the work coincides with No. 3, and that of ch. 2 with No. 4.

(3) The Madhyama-sv°; see MS. Add. 1469, R. A. S. No. 23, and Pischel, Cat. l. c.

(4) The smallest, see MSS. Add. 871, 1536, and R. A. S. No. 17.

Of these redactions Nos. 1, 2, and 4 have the same number of chapters, eight, with names in most cases identical; and No. 3, though in 10 chapters, is substantially the same.

The text of the present MS. is independent of Add. 1468; Compare the two lacunae which are marked in that MS. at the end of ch. 5; and the title of ch. 4 which in this MS. corresponds with

ch. 4, of the 'madhyama' recension, while in Add. 1468 it is the same as in the others.

Begins:

श्रीं। नमो बुद्धाय धर्माय संघरूपाय वै नमः।
स्वयंभुवे वियच्छान्तभानवे धर्मधातवे॥
भवार्णवसमुत्तारकारुण्यागारमूर्त्तये।
जगदाह्लादरूपाय नमस्तु संभवे सदा॥

The chapters end:

1. इति श्रीमति वृहत्स्वयंभूपुराणे* श्रीधर्मधातुकालीह्रद-समुत्पन्नकथायां प्रथमोऽध्यायः॥ 19*a*.

2. इति °पुराणे गोश्टङ्गपर्वते स्वायंभूचैत्यभट्टारकोद्देशे पूजाफलवर्णना नाम द्वितीयोऽध्यायः॥ 57*a*.

3. इति °पुराणे स्वयंभूत्पत्तिकथायां तृतीयोऽध्यायः॥ 82*a*.

4. इति °पुराणे श्रीस्वयंभूत्पत्तिकथायां वीतरागतीर्थ-राष्ट्रप्रवर्तनी नाम चतुर्थोऽध्यायः॥ 108*a*.

5. इति °पुराणे श्रीगोश्टङ्गपर्वते स्वयंभूचैत्यभट्टारकोद्देशे तीर्थोपतीर्थपीथोपपीथनिरूपणानां पञ्चमोऽध्यायः॥ 135*a*.

6. इति °पुराणे गोश्टङ्गपर्वते स्वायंभूचैत्यभट्टारकोद्देशे धर्मधातुवागीश्वरप्रवर्तनो नाम षष्ठोऽध्यायः॥ 161*b*.

7. इति °पुराणे गोश्टङ्गपर्वते धर्मधातुवागेश्वरगुप्तोऽध्यायः सप्तमः॥ 191*b*.

8. इति श्रीस्वयंभूचैत्रभट्टारकोद्देशे (sic) महाप्रभाववर्णनो नामाष्टमोऽध्यायः परिसमाप्तः॥ समाप्तं चेदं पौराणं मङ्गलाकालोध्यायकं॥ श्रीस्वयंभोः पुराणं मञ्जुश्रिया कृतमिति॥ 225*a*.

Then follow two lines in vernacular.

A table of contents, and the title 'वृहत्स्वयंभूपुराणपंजिका' are on the cover at the beginning.

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* Often corrected later to स्वायंभू°. It is also sometimes written स्वयंभु° or शंभू°.

Add. 871.

Paper; 26 leaves, 5 lines, $10\frac{1}{2} \times 2\frac{1}{2}$ in.; modern.

SVAYAMBHŪ-PURĀṆA (smallest redaction).

For an account of the work see under Add. 870.

Begins:

नत्वार्कबन्धुञ्जगदेकबन्धुं स्वयंभुभट्टारकमादिदेवम् ।
जरारुजामृत्युहरैकदत्तं वक्ष्ये तदुद्देशमहं समस्तम् ॥
नेपाले जगति ख्याते गोशृंगो नाम पर्वतः ।

Ends:

1. इति श्रीस्वयंभुचैत्यभट्टारकोद्देशे धर्मधातूत्पत्तो नाम प्रथमः परिच्छेदः । 4*b*.
2. इति °पूजाफलवर्णनो नाम द्वितीयः प° । 6*b*.
3. इति °युपच्छन्दोहोत्पादनो नाम तृतीयः प° । 9*a*.
4. इति °ग्रामादिसमुद्भवश्चतुर्थः प° । 12*a*.
5. इति °तीर्थोपतीर्थनिरूपणे गुणवर्णनो नाम पञ्चमः प° । 16*a*.
6. इति °धर्मधातुवागीश्वरप्रवर्तनो नाम षष्ठमः प° । 21*a*.
7. इति °धर्मधातुवागीश्वरो गुप्तो नाम सप्तमः प° । 22*b*.
8. इति °महाप्रभावर्णनो नामाष्टमः परिच्छेदः समाप्तः ॥ 26*a*.

Add. 872.

Paper; 234 leaves, 7 lines, 14×5 in.; modern, ordinary Devanāgarī hand.

AVALOKITEÇVARA-GUṆA-KĀRAṆḌA-VYŪHA.

The leaves are numbered 1—235, as 209 is omitted in the numbering.

On the work, a poetical version of the Kāraṇḍa-vyūha, see Burn. Intr. 220—230, Lotus 352: see also R. A. S. Cat. No. 19. Copies are also at the India office, in Paris and at Calcutta.

Begins:

यः श्रीघनो महाबुद्धः सर्वलोकाधिपो जिनः।
तं नाथं शरणं गत्वा वक्ष्ये लोकेशसत्कथाम्॥
या श्रीभगवती देवी सर्वधर्माधिपेश्वरी।
तस्या भक्तिप्रसादेन वक्ष्यामि बोधिसाधनम्॥
येन संपालितं सर्वं त्रैधातुकमिदं जगत्।
तस्य लोकेश्वरस्याहं वक्ष्ये सद्धर्मसाधनम्॥
तद्यथाभून्महासत्वा जिनश्रीराज आत्मवित्।
त्रिरत्नशरणं गत्वा यतिरर्हजिनात्मजः॥
एकस्मिन्समये सोऽर्हद्बोधिमण्डे जिनाश्रमे।
बोधिचर्याव्रतं धृत्वा जगद्धिते समाश्रयत्॥

The work is entirely composed in çlokas. The following sections are marked, but not numbered (see however Add. 1322):

1. इति श्रीत्रिरत्नभजनानुशंसावदानं प्रथमोऽध्यायः॥ 12.
2. इत्यवीचिसंशोषणश्रीधर्मराजाभिबोधनप्रकरणं। 22.
3. इति श्रीमहेश्वरादिदेवसमुत्पादनप्रकरणं 38.
4. इति सर्वाकारसर्वसत्वप्रबोधनसद्धर्मसञ्चारणप्रकरणं॥ 54*b*.
5. इति दुर्दान्तदानवप्रबोधनबोधिचर्यावतारणप्रकरणं॥ 60.
6. इत्यधोमुखसत्वोद्धारणप्रकरणं॥ 64*b*.
7. इति रूपमयीभूमीचतुष्पादपुरुषोद्धारणप्रकरणं॥ 68*b*.
8. इति बलिसंबोधनबोधिमार्गावतारणप्रकरणं॥ 106.
9. इति तमोन्धकारभूमियक्षराक्षसपरिबोधनसद्धर्मावतारणप्रकरणं॥ 113.
10. इति शुद्धावसिकसुकुण्डलदेवपुत्रोद्धारणप्रकरणं॥ 117.
11. इति सिंहलद्वीपराक्षसीपरिबोधनोद्धारणप्रकरणं॥ 121*b*.
12. इति वाराणसीकृमिकीटोद्धारणप्रकरणं॥ 122*b*.
13. इति मागधिकसत्वप्रबोधनोद्धारणप्रकरणं॥ 126*b*.
14. इति श्रीजेतारामविश्वभूदर्शनसुखावतीप्रत्युद्गमप्रकरणं॥ 131*b*.
15. इति सिंहलसार्थवाहोद्धारणप्रकरणं॥ 161*b*.

16. इति सर्वसत्वोद्धारणसंबोधिमार्गस्थापनमहेश्वरोमादेवीसंबोधिव्याकरणोपदेशप्रकरणं ॥ 205b.

17. इति सर्वसभालोकसद्धर्मश्रवणोत्साहसंप्रमोदितस्वस्वालयप्रतिगमनप्रकरणं ॥ 211.

18. इति शिक्षासंवरसमुद्देशप्रकरणं ॥ 227.

19. इति जिनश्रीराजपरिपृच्छजयश्रीसंप्रभाषितश्रीमदार्यावलोकितेश्वरगुणकारण्डव्यूहसूत्रराजं स[मा]प्तं ॥ 235.

Add. 874.

Paper; 76 leaves, 5 lines, 10 × 3 in.; dated N. S. 913 (A.D. 1793).

MAṆICŪḌĀVADĀNA.

The leaves are numbered as 75, 26 being written twice. The text is very faulty. There are also copies at Paris and Calcutta.

Begins (after the invocation):

एवं मया श्रुतमेकस्मिन्समये भगवान् श्रावस्त्यां विहरति स्म। जेतवने अनाथपिण्डदस्यारामे। यदा भगवता प्रातिहार्यं विदर्शित°

The tale commences by the introduction of King Brahmadatta and his wife Kāntamatī at Sāketa; her pregnancy and various longings therein; the birth of a son who is called Maṇicūḍa, because born with a jewel on his head; his marriage to Padmāvatī, daughter of a ṛishi Bhavabhūti; the birth of a son Padmottara. In the subsequent course of the tale, Brahmasahāmpati and Çakra are among the speakers and actors, also a ṛishi Mārīci (sic).

At lf. 70 the characters in their present births are thus identified: The king Maṇicūḍa is the narrator, the Buddha; Padmāvatī is Yaçodharā, the yuvarājā Padmottara is Rāhula; Brāhmaratha was Çāriputra; Bhavabhūti is Ānanda; Mārici is Kāçyapa; Brahmadatta is Çuddhodana, and Kāntamatī, Māyā; Māra is Maudgalyāyana; Indra is a bhikshu Nāgira; the king Dushprasaha is Devadatta. In an earlier birth, Maṇicūḍa had been a sārthavāha who had built and adorned various stūpas.

The final colophon in Skt. and vernacular begins:

इति श्रीमणिचूडावदानं समाप्तं 76.

The remainder is to the effect that the MS. was written at Kāṭmandu in the reign of Raṇa Bahādur, in the year above mentioned, at Gophalatora-vihāra by Viçvabhadra.

Add. 875.

Paper; 90 leaves, 5 lines, 13½ × 3 in.; dated N. S. 914 (A.D. 1794) reign of Raṇa-bahādur.

SUVARṆA-PRABHĀSA.

Written in gold on black paper, in a square and somewhat crabbed hand, in the reign of Raṇa Bahādur. See Burn. Intr. 529 sqq. (where an abstract is given); and Wassil. 153. From Beal's *Buddh. Trip.* 15 it appears that there is a Chinese version, of the VIth cent. Cf. R. A. S. Cat. No. 8.

Begins (after invocations):

श्रुतं मयैकसमये गृध्रकूटे विजहार धर्मधातौ गम्भीरे....

The work consists of twenty-one *Parivartas* which end as follows:

1. इति सुवर्णप्रभासोत्तमसूत्रेन्द्रराजे निदानपरिवर्त्तः प्रथमः 3.
2. इति श्री सु० तथागतायुष्प्रमातानिर्देशप० द्वितीयः 8.
3. ०स्वप्नप० तृतीयः 9.
4. ०राजेन्द्रदेशनापरिवर्त्तो नाम चतुर्थः 15b.
5. ०कमलाकरी नाम सर्वतथागतस्तवप० पञ्चमः 18b.
6. ०शून्यताप० षष्ठमः 20b.
7. ०चतुर्म्महाराजप० सप्तमः 40b.
8. ०सरस्वतीदेवीप० नामाष्टमः 44.
9. ०श्रीमहादेवीप० नवमः 46.
10. ०सर्वबुद्धबोधिसत्वनाम संधारनि (sic) प० दशमः 47.
11. ०दृढापृथिवीदेवताप० नामैकादसमः 51.
12. ०सञ्जयप० द्वादशः 53.

13. °देवेन्द्रसमयं नाम राजशास्त्र परिवर्त्तत्रयोदशः ॥ 57.
14. °सुसम्भवप° चतुर्दशः 59.
15. °यक्षाश्रयो नाम रक्षाप° पञ्चदशः 63.
16. °दसदेवपुत्रसहस्राणि व्याकरणाप° षोडशः 66.
17. °व्याधिप्रशमनप° सप्तदशः 69*b*.
18. °जलवाहनस्य मत्स्यवैनेयप° ऽष्टदशः 77.
19. °व्याघ्रीप° नामोनविंशतितमः 87*b*.
20. °सर्वतथागतस्तवप° विंशतितमः 89.
इत्यार्यश्रीसुवर्णप्रभासोत्तमःसूत्रेन्द्रराजः परिसमाप्तः 90*a*.

After quoting the verses ये धर्म्मा हेतु° etc., invocations of blessings on his Ācārya parents etc., the scribe proceeds:

यदत्र पुण्यं तद्भवत्वाचार्योपाध्यायमाता नेपालेश्वर श्रीमन्महाराज हिन्दुपति बात्साह श्रीश्रीश्री रण बहादूर साह बहादूर समसेर (?) जंग देवानां सदा समरविजयिनां विजयराज्ये। युतीन्दुनन्द युत हायने स्मिन्तयावदाते (?) तिथिरामचन्द्रे तिथ्याड्वायां (?) बुधवासरे च सुरे च कुम्भशशिकर्कदेस्थे (sic)। दानपति कान्तिपूरे महानगरे कमिलाच्छितोल धालसिका नामगृहाधिवासित पुण्यात्मानुराधेन (?) वालमुकुन्द सहोदरभ्रातृ भाजुधंपुत्र जयप्रतापसिं पिता महिजयलछ्मिमाता रत्नवति दारा जगलछ्मी एते सहानुमतेन श्री ३ सुवर्णप्रभास° पुस्तकम जम्बूनन्देन चूर्णेन लिखापयित्वा प्रतिष्ठापितमभूत्। अस्य देशभखा।

The translation into the vernacular accordingly follows, and the work concludes with an invocation to Mañjuçrī.

Like other MSS. in black and gold, the readings are difficult to decipher and little to be depended on.

Add. 899.

Paper; written continuously on 22 unnumbered leaves folding backwards and forwards; 7 lines, $6\frac{3}{4} \times 3\frac{3}{4}$ in.; modern.

I. NAIPĀLĪYA-DEVATĀ-STUTI-KALYĀṆA-PAÑCAVIṂÇATIKĀ.
This is translated by Wilson, *Asiatic Researches*, xvii. p. 458.

Begins (page 3):

श्रीमानाद्यः स्वयंभूरमितरुचिरमोघाभिधोऽचोभ्यबद्धः

Ends:

इति श्रीमन्नैपालीयदेवतास्तुतिकल्याणपंचविंशतिकाम्रतानन्दविरचिता समाप्ता ॥

II. BHADRACARĪMAHĀPRAṆIDHĀNARĀJA.

See R. A. S. No. 33 and Add. 1681; copies are also at Paris and St Petersburg. A wood-cut text was published in Japan in 1832, and there is a Chinese version (Tripiṭ. 1142) by Amoghavajra (ob. A.D. 771).

Begins (page 15):

अथ खलु समन्तभद्रो बोधिसत्वो महासत्व एतानेव लोकधातुपरंपरानभिलाप्यानभिलाप्य*बुद्धचत्रयरमान् रजःसमान् कल्पान् कल्पप्रसरानभिद्योतयमानो भूयस्या मात्रया गाथाभिर्गीतेन प्रणिधानमकार्षीत्। यावत्केचिद्दशदिशि लोके°

Ends (page 31):

आर्यभद्रचरीमहाप्रणिधानराजं समाप्तं ॥

III. ĀRYĀVṚITTAM.

Four short commentaries on the çloka of the four truths (cf. Burnouf, Lotus 522), each of which is called a *paksha*. The Çloka is given thus, in its later form:

ये धर्मा हेतुप्रभवा हेतुस्तेषां तथागतः।
ह्यवदत्तेषां च यो निरोध एवं वादी महाश्रमणः॥

IV. SAPTA-BUDDHA-STOTRA, in nine çlokas.

See R. A. S. No. 30, part 2. It is translated by Wilson, *Asiatic Researches*, xvi. p. 453.

Begins:

उत्पन्नो वंधुमत्यां नृपतिवरकुले यो विपश्यीति नाम्ना°

Ends:

इति सुगतावदानोद्धृतसप्तबुद्धस्तोत्रं समाप्तं ॥

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* For *anabhilāpya* cf. the *nirabhilapya* of the Sarvadarç. p. 15, line 1.

Add. 900.

Paper; 35 leaves, 11 lines, $9 \times 4\frac{1}{2}$ in.; modern.

ASHṬAMĪ-VRATA-VIDHĀNA-KATHĀ.

A work in çlokas, being a dialogue between Açoka and Upagupta; and forming the last two tales (29, 30) of the Kalpadrumāvadānamālā; see Add. 1590 (271 to end), a MS. of the same family as this; cf. the lacuna on 34, line 8. It is a different work from that translated by Wilson, *Asiatic Researches*, xvi. 472.

Begins:

अथाशोको महीपालः सुव्रताचरणोत्सुकः।
उपगुप्तं गुरुं नत्वा भूयः प्राह कृताञ्जलिः॥
भदन्त श्रोतुमिच्छामि व्रतराजमुपोषधं।
तस्य पुण्यं विधानं च सर्वथा वक्तुमर्हसि॥
इति पृष्टो नृपेन्द्रेण सत्वहितार्थचेतसा।
उपगुप्तो यतिश्चासौ नृपतिं तमभाषत॥

Ends:

इत्यशोक उपगुप्तसंभाषणे कल्पद्रुमावदानमालोद्धृताष्टमीव्रतविधानकथा समाप्ताभूत्॥

Add. 901.

Paper; 41 leaves, 11—13 lines, 14×5 in.; modern.

GUHYA-SAMĀJA (PŪRVĀRDDHA).

A modern copy of a faulty archetype: cf. Add. 1329. This is the first of the three parts of the Guhya-samāja; for the others see Add. 1365 and Add. 1617. This part seems to be sometimes reckoned as part of the Tathāgataguhyaka; see Add. 1365.

Begins:

एवं मया श्रुतमेकस्मिन्समये भगवान् सर्वतथागतकायवाक्चित्तहृदवज्रायोषिभगेषु विजहार। अनभिलाप्योऽनभिलाप्य बुद्धचत्रः सुमेरुपरमाणुरजःसमैर्बोधिसत्त्वैर्महासत्त्वैः। तद्यथा।

The work consists of 18 chapters, ending thus:

1. सर्व तथागतकायवाक्चित्तरहस्यगुह्यमनोज्ञसर्वतथागतसमाधिमण्डलाधिष्ठानपटल: प्रथमोऽध्याय: ॥ *3b.*

2. सर्वतथागतकायवाक्चित्तगुह्यरहस्याद्गुह्यसमाजे बोधिचित्तपटलो द्वितीयोऽध्याय: ॥ *4a.*

3. इति श्रीसर्वतथागतगुह्यसमन्तस्फुरणावभासवज्र०यूहो नाम समाधिपटलस्तृतीयोऽध्याय: ॥ *4b.*

4. इति श्रीसर्वतथागतकायवाक्चित्तरहस्याद्गुह्यसमाजे सर्वतथागतगुह्यकायवाक्चित्तमण्डलपटलश्चतुर्थोऽध्याय: ॥ *5a.*

5. इति सर्वतथागत° समाजे समन्तचर्याग्रपटल: पंचमोऽध्याय: ॥ *5b.*

6. इति श्रीसर्वतथागत° समाजे कायवाक्चित्ताधिष्ठानपटल: षष्ठोऽध्याय: ॥ *6b.*

7. इति श्रीसर्वतथागत° समाजे महासमयमंत्रचर्या एव पटल: सप्तमोऽध्याय: ॥ *7b.*

8. इति श्री° समाजे चित्तस्यायपटल sic अष्टमोऽध्याय: ॥ *8a.*

9. इति श्री° समाजे परमार्थसमयपटल* नवमोऽध्याय: ॥ *9a.*

10. इति श्री° समाजे सर्वतथागतहृदयसञ्चोदनो नाम पटल दशमोऽध्याय: ॥ *10a.*

11. इति श्री° समाजे सर्वतथागतमंत्रसमयतत्त्ववज्रविद्यापुरुषोत्तमपटल एकादशोऽध्याय: ॥ *11b.*

12. इति श्रीसर्वतथागतगुह्यकायवाक्चित्तसमयसाधनाग्रनिर्देशपटलो नाम द्वादशोऽध्याय: ॥ *13b.*

13. इति श्रीसर्वतथागतगुह्यकायवाक्चित्तवज्रसमय०यूहतत्त्वार्थभावनासंबोधिपटलस्त्रयोदशोऽध्याय: ॥ *18b.*

14. इति श्रीसर्वतथागतकायवाक्चित्तरहस्याद्गुह्यसमाजे कायवाक्चित्ताद्भुत** मंत्राकर्षणविजृम्भितराजो नाम समाधिपटलश्चतुर्दश: ॥ *22a.*

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* °परमार्थद्वयतत्त्वार्थसमयपटल° Add. 1329.
°परमार्थशुद्धतत्त्वार्थसमयपटल° Add. 1365.

** °चित्ताद्भुत (recte) Add. 1365; °त्ताद्भु: Add. 1329.

15. इति श्री° समाजे सर्वचित्तसमयसारवज्रसंभूतिर्नाम-[पद]पटलः पंचदशः ॥ 26*b*.

16. इति श्री° समाजे सर्वसिद्धिमण्डलवज्राभिसंबोधिर्नाम पटलः षोडशः समाप्तः ॥ 29*b*.

17. इति श्री° समाजे सर्वतथागतसमयसम्वरवज्राधिष्ठान-पटलः सप्तदशः ॥ 35*b*.

18. इति श्री° समाजे सर्वगुह्यनिर्देशवज्रज्ञानाधिष्ठाना (sic) नामाष्टादशः पटलः समाप्तः ॥ 41*b*.

Add. 912.

Paper; 4 leaves in book form, 30—35 lines, $8\frac{1}{2} \times 13\frac{1}{2}$ in.; modern.

LIST OF BOOKS.

The list is classified under the following heads:

1.	Purāṇas	containing	51	books
2.	Nīti	,,	4	,,
3.	Itihāsa	,,	3	,,
4.	Kāvyānī (sic)	,,	36	,,
5.	Nāṭakāni	,,	15	,,
6.	Sāṃhityāni (sic)	,,	16	,,
7.	Vyākaraṇāni	,,	41	,,
8.	Kōshā	,,	11	,,
9.	Chandāṃsi	,,	6	,,
10.	Jyotishāṇi	,,	38	,,
11.	Tantrāṇi	,,	29	,,
12.	Vaidyakāni	,,	40	,,

Inside the same cover is a shorter list in English writing, somewhat similarly classified, and headed 'List of books in Mahārāja's library.' It is impossible to say whether any such collection really exists. The fact is that these were received at Cambridge in answer to a request for information as to the books of which it would be possible to procure transcripts for the University Library. See under Add. 1042.

Add. 913.

Paper; 152 leaves, 10–11 lines, 12 × 5½ in.; modern.

BODHISATTVĀVADĀNA-KALPALATĀ by KSHEMENDRA.

A copy of a copy, more or less direct, of Add. 1306; see the lacunae 141*b*, corresponding to a faded part of Add. 1306 (373*b*).

On the work see Burn. *Intr.* 555; also Feer in *Journ. Asiatique* 1879 p. 299; who also adds remarks on both our MSS. The complete work consists of 108 avadānas, and is divided into two parts or volumes, the first containing 1—49, the second 50—108. It must be borne in mind that Add. 1306, which is the original, though not the immediate, archetype of this copy, begins imperfectly in the middle of Tale 41 (Paṇḍitāvadāna). For details not given here see the description of that MS.

The author is Kshemendra, and the date of composition the 27th year of the Saptarshi era (A.D. 1052); see below, and on Kshemendra and his other works, one of which is partly Buddhistic, see Bühler, Report of Tour, Journ. R. A. S. Bombay, 1877, pp. 46, 47.

The work is in çlokas throughout.

The present copy is curiously miswritten, and the chapters are not numbered. It begins with Part 2 (Tale 50 in Add. 1306) and runs on correctly to the end of Tale 67.

Begins:

ये हेलोच्छलितप्रभावलहरीजाताद्भुतश्रेणयः।
सत्त्वोत्साहभुवः स्वभावविमलज्ञानप्रकाशाशयाः॥
आज्ञालेख्यलिपिं विधातृनृपतेः संसक्तकर्मावलिम्।
चित्रं तेऽपि न लङ्घयन्ति कुटिलां वेलामिवाम्बोधयः॥
श्रावस्त्यां प्रेरितास्तद्दुर्वृत्तैस्तीर्थिकाङ्गनाः।
कीर्तिभङ्गोद्यताः शास्तुः सदेहा नरकेऽपतन्॥

The subscription to each tale runs thus: इति क्षेमेंद्रविरचितायां बोधिसत्त्वावदानकल्पलतायां .... अवदानम्। (In Add. 1306 each is called a *pallava*). The titles are as follows: Daçakarmaplutyavadānam (6*a*); Rukmatī (8*a*); Adīnapuṇya (11*a*); Subhāshitagaveshin (14*a*); Sattvaushadha (15*a*); Sarvaṃdada (17*b*); Gopālanāgadamana (18*b*); Stūpa (19*a*); Puṇyabala (20*b*); Kuṇāla (29*b*); Nāgakumāra (30*b*); Karshaka (31*b*); Yaçoda (35*b*); Mahākāçyapa

(38*a*); Sudhanakinnarī (51*b*); Ekaçriṅga (55*a*); Kavikumāra (59*b*); Saṅgharakshita (68*b*).

Then follow Tales 41—49, which (be it observed) are precisely the remnant of Part 1 still preserved in Add. 1306. The titles are: Paṇḍita (72*a*); Kanakavarṇa (73*a*); Hiraṇyapāṇi (74*a*); Ajātaçatrupitṛidroha (76*b*); Kṛitajña (78*b*); Çālistamba (80*b*); Sarvārthasiddha (83*a*); Hastaka (87*a*); Shaḍdanta (91*b*). To these a note is prefixed, stating that the beginning of the Paṇḍitāvadāna 'though hunted for could not be found anywhere' (मृग्यमाने ऽपि कुत्रचिन्न प्राप्तं).

Tales 68—77 and the beginning of 78 are omitted altogether, though, as the end of Tale 67 does not occur at the end of a leaf in Add. 1306, it seems clear that there must have been a defect at this point in the copy of that MS. which our scribe had before him.

Then follows, after a blank page, the latter portion of Tale 78 (Çakracyavana), a note being entered on the blank space to the effect that the beginning of this tale could not be found; another proof of the defective state of the immediate original of this MS. The tales from this point run on correctly to the end of Tale 107, with which Kshemendra's own work ends. The titles are as follows: Çakracy[avana] (93*a*); Mahendrasenā (95*b*); Samudra (99*b*); Hetūttama (100*b*); Nāraka-pūrvika (102*a*); Rāhula-karmapluti (103*b*); Madhurasvara (104*b*); Hitaishī (105*b*); Kapiñjala (107*b*); Padmaka (109*a*); Citrahasti-çayyātiputra (112*a*); Dharmaruci (119*a*); Dhanika (119*b*); Subhashita [Çivi-subhāshitaṃ Add. 1306, leaf 343] (121*a*); Maitrakanyakā (123*b*); Sumāgadhā (128*a*); Yaçomitra (128*b*); Vyāghra (129*a*); Hasti (130*a*); Kacchapa (130*b*); Tāpasa (131*a*); Bodhisattva (131*b*); Punaḥprabhāsa (132*b*); Çyāmāka (134*b*); Siṃha (135*b*); Priyapiṇḍa (136*a*); Çaçaka (137*a*); Raivata (139*a*); Kanakavarman (139*b*); Çuddhodana (141*a*).

On 151*a* we have the subscription इति क्षेमेन्द्रविरचितायां °लतायां तदात्मजसोमेन्द्रकृतं जीमूतवाहनावदानं। and the beginning of that section (141*a*, 8) relates that Kshemendra had completed 107 avadānas (सप्तोत्तरशतमेतत्तेन कृतं बोधिसत्त्वचरितानां।) and that his son Somendra made one more to complete a fortunate number (this is the same legend as that told in the Nāgānanda). The last colophon (151*a*) gives Kshemendra's genealogy; cf. Bühler l. c., and goes on to say that Kshemendra undertook the work at the instance of a Buddhist friend Nakka, who represented

that Gopadatta and others had compiled 'jātakamālikās' in a difficult style गाम्भीर्यकर्कशाः; he therefore recommends him to make a selection in a pleasing style. He writes a few avadānas and is encouraged to do more by a vision of 'Bhagavān' in a dream; and is also assisted in Buddhistic research by an ācārya Vīryabhadra.

What appears to be the original colophon is thus copied:

आचार्यः सोत्र सूर्यश्रीर्लिपिन्यासार्थमर्थितः ॥
संवत्सरे सप्तविंशे वैशाखस्य सितोदये।
कृतेयं कल्पलतिका जिनजन्ममहोत्सवे ॥
कीर्तिस्ताराभ्रकुटिरुदिता पापशस्त्रप्रमाथे।
दिच्चूत्साहः किमपि सुगतो लोकनाथस्य यस्य ॥
तस्मिन् क्षोणीपतिपरिवृते शासति क्ष्मामनन्ते।
सन्तोषाय प्रशममुखिनां निर्मितोऽयं प्रबन्धः ॥ 151*b*.

The MS. ends:

समाप्ता बोधिसत्त्वावदानशतककल्पलता। कृतिरियं महाकवेः क्षेमेन्द्रस्य। शुभमस्तु जगताम्। एतत् क्षेमेन्द्रकृत अवदानशतक-ग्रन्थस्य परार्धमेवायं पर्वार्धं कुत्रचिन्न प्राप्तं शुभम्। 152.

Add. 914.

A roll of Indian paper; 5 ft. × 7 in.

COPY OF AN INSCRIPTION.

This copy was made by a paṇḍit for Dr D. Wright. The original is on a large stone in front of an old temple on 'Sambhunāth,' a hill about a mile west of Katmandu. With the exception of a few words of preliminary invocation, the inscription is in a vernacular dialect. The date N. S. 879 (A.D. 1759) occurs.

Add. 915.

Paper; 160 leaves, 8 lines, 14 × 4½ in.; dated N. S. 916 (A.D. 1796).

SADDHARMA-LAṄKĀVATĀRA.

See R. A. S. Cat. MS. 5, Burn. *Introd.* pp. 514—520, 542.

Begins:

समाप्ता वसुविक्रीतविक्रमिपरिपृच्छा प्रज्ञापारमितानिर्देशः सर्वसत्वसंतोषणाद्बोधिसत्वपिटकात् ।

नैरात्म्यं यत्र धर्माणां धर्मराजेन दर्शितं ।
लंकावतारं तत्सूत्रमिह यत्नेन लिख्यते ॥

एवं मया श्रुतमेकस्मिन्समये भगवान् लंकापुरे समुद्रमलयशिखरे विहरति स्म ।०

It consists of ten *Parivartas*, which end as follows:

1. इति रावणाध्येषणापरिवर्त्तो नाम प्रथमः 9*b*.
2. इति लङ्कावतारे षट्त्रिंशत्साहस्रसर्वधर्मसमुच्चयो नाम द्वितीयः प० 61*a*.
3. इति लङ्कावतारे महायानसूत्रे अनित्यतापरिवर्त्तस्तृतीयः ॥ 95*b*.
4. अभिसमयपरिवर्त्तश्चतुर्थः 98*a*.
5. तथागतनित्यानित्यत्वप्रसङ्गः परिवर्त्तः पञ्चमः 99*b*.
6. क्षणिकपरिवर्त्तः षष्ठः 109*a*.
7. नैर्वाणिकपरिवर्त्तः सप्तमः 110*b*.
8. इति लङ्कावतारात्सर्वबुद्धप्रवचनहृदयादमान्सभक्षणपरिवर्त्तोऽष्टमः 117*b*.
9. इति लङ्कावतारे धारणीपरिवर्त्तो नवमः 119*a*.
10. इत्यार्यसद्धर्मलङ्कावतारनाम महायानसूत्रं सगाथकं समाप्तमिति ॥

As might be expected from Burnouf's citations and criticisms, other schools and authors are often named, especially the Sāṅkhyas and Vaiçeshikas (e.g. 148*b*, 3), with the sect called Pāçupatas; and again (153*a*, 3), where the same schools are called नग्नास्तार्किका ईश्वरोदिताः (here Add. 1607 213*b*, 1 has the better reading ०ईश्वरादिकाः). The Lokāyatikas, also, are spoken of in 78*b* sqq. Towards the end (157*b*) occurs a strange passage of prophetical rhapsody in which many of the chief writers and sages of Hindu literature are named, as Kātyāyana, Pāṇini, Yājñavalkya, Vālmīki, Āçvalāyana, etc.

On 117*a* the works *Hastikaksha* and *Aṅgalimālaka* are referred to. The colophon, besides the date, (see above), gives the scribe's name, Sundara.

Add. 916.

Paper; 219 leaves, 7 lines, 14½ × 4 in.; dated N. S. 916 (A.D. 1796).

SAMĀDHI-RĀJA.

One of the Nine Dharmas: see Burn. *Intr.* 54, 68, 438; Wass. 302; Hodgs. 117. Compare R. A. S. Cat. No. 4, with which this MS. closely agrees.

The work begins:

अनिरोधमनुत्पन्नमनाविलमनचरं।
महायानमहं तोष्ये बुद्धज्ञानाभिवांछया॥

It consists of forty chapters, which end as follows:

1. इति दानपरिवर्तो नाम प्रथमः 11*a*.
2. शालेन्द्रराजापरि॰ द्वितीयः 13*b*.
3. भूतबुद्धगुणवर्णप्रकाशनप॰ तृतीयः 16*b*.
4. बुद्धानुस्मृतिप॰ चतुर्थः 18*b*. 5. घोषदत्तप॰ 23.
6. समाधिप॰ 26. 7. त्रिचान्यवतारप॰ 27*b*.
8. अभावसमुद्गतप॰ 30. 9. गम्भीरधर्मचान्तिप॰ 38.
10. पुरप्रवेशप॰ 47*b*. 11. सूत्रधारणप॰ 51*b*.
12. समाध्यनुशिक्षणाप॰ 54. 13. समाधिनिर्देशप॰ 55.
14. स्मितसंदर्शनप॰ 60*b*. 15. स्मितव्याकरणप॰ 61*b*.
16. पूर्वयोगप॰ 64.
17. वज्रबुद्धनिर्हारसमाधिमुखप॰ 79*b*.
18. समाध्यनुपरिंन्दनाप॰ अष्टद॰ 82*b*.
19. अचिन्त्यबुद्धधर्मनिर्देशप॰ नामोनविंशतितमः। 86*b*.
20. इन्दुकेतुराजप॰ विंश॰ 98*a–b*. [॰केतुध्वजर॰ Add. 1481, 95*b*]. 21. पूर्वयोगप॰ एकविं 91.
22. तथागतकायनिर्देशप॰ द्वाविं॰ 94*b*.
23. तथागताचिन्त्यनिर्देशप॰ 103*b*.

24. प्रतिसंविदवतारप° 107. 25. अनुमोदनाप° 108b.
26. दानानुशंसाप° 110. 27. शीलनिर्देशप° 110b.
28. दशानुशंसाप° 117. 29. तेजोगुणराजप° 124b.
30. अनुशंसाप° 125b. 31. सर्वधर्मस्वभावनिर्देशप° 128.
32. सूत्रधारणानुशंसाप° 141. 33. चेमदत्तप° 146b.
34. ज्ञानावतीप° 153b. 35. सुपुष्पचन्द्रप° 177b.
36. शीलस्कन्धप° 183b. 37. यसप्रभप° (sic) 190b.
38. कायवाङ्मनःसम्वरप° 205.
39. [पदप°] 217b. (title omitted: but see Add. 1481, lf. 232, and R. A. S. Cat. No. 4).
40. सर्वधर्मस्वभावसमताविपञ्चितात्समाधेर्यथालब्धं समाधिराजं नाम महायानसूत्रं समाप्तं।

Here follow date and scribe's name (Sundarānanda).

Add. 917.

Paper; 309 leaves, 11 lines, $13\frac{1}{2} \times 6\frac{1}{2}$ in.; modern.

GAṆḌA-VYŪHA.

The leaves are numbered 1—311, 106 and 111 being omitted in the pagination.

For the work, see Burnouf, *Introd.* pp. 54, 68, 125, and R. A. S. Cat. No. 2; also compare Hodgson, *Ess. Lit. Nep.* 16, where Āryasaṅga is given as the author.

Begins:

गण्डव्यूहमहार्णवस्तोत्रनिनादिभोजिनसुतानां।
पर्षन्मण्डलसागरनाम्ना व्यूहादिकं प्रोक्तं॥

Eight introductory çlokas, after which:

एवं मया श्रुतमेकस्मिन्समये....

Ends:

आर्यगण्डव्यूहो* महाधर्मपर्यायाद्यथालब्धः सुधनकल्या-

* – व्यहे?

णमित्रपर्युपासितचर्यैकदेशः। आर्यगण्डव्यूहो महायानसूत्ररत्नराजः समाप्तः।

Add. 918.

Paper; 256 leaves, 7 lines, $14\frac{3}{4} \times 4\frac{1}{2}$ in.; modern.

LALITA-VISTARA.

A very poor text has been published by Dr Rājendralāla Mitra in the Bibliotheca Indica. It has also been translated by Foucaux (Paris, 1848) through the Tibetan, and by Dr Lefmann (Berlin, 1874).

Begins:

एवं मया श्रुतमेकस्मिन् समये...

Ends:

श्रीसर्वबोधिसत्त्वचर्याप्रस्थानो ललितविस्तरो नाम महायानसूत्ररत्नराजमिति समाप्तं।

Add. 1032.

Paper; 90 leaves, 15—18 lines, $14 \times 6\frac{1}{4}$ in.; modern.

SADDHARMA-PUṆḌARĪKA.

'Le Lotus de la bonne Loi', translated by Burnouf. A revised version will shortly be published by Prof. Kern.

Begins:

ओं नमः सर्वबुद्धबोधिसत्वेभ्यः। ओं नमः रत्नत्रयाय। वैपुल्यसूत्रराजं परमार्थनयावतारनिर्देशं। सद्धर्मपुण्डरीकं सत्वाय महापथं वन्दे॥ एवं मया श्रुतमेकस्मिन् समये भगवान् राजगृहे विहरति स्म।

Ends:

इति सद्धर्मपुण्डरीके धर्मपर्यायं सूत्रान्तं महावैपुल्यं बोधिसत्वाववादं सर्वबुद्धपरिग्रहं सर्वबुद्धरहस्यं सर्वबुद्धनिगूढं सर्वबुद्धगुह्यस्थानं सर्वबुद्धबोधिमण्डं सर्वबुद्धधर्मचक्रप्रवर्तनं सर्वबुद्धैकघनशरीरं सर्वापायकौशल्यं एकयाननिर्देशं परमार्थनिहनिर्देशं* नाम सप्तविंशतितमोऽध्यायः समाप्तः।

* The R. A. S. MS. reads परमार्थनिर्हारनिर्देशं.

Add. 1039.

Paper; 7 × 6½ in.; modern.

ASTRONOMICAL DIAGRAM.

Refers to the eclipse of Oct. 10, 1874; see note by Dr Wright.

Add. 1041.

Paper; 362 leaves, 11, 12 lines (ruled), 14 × 3¾ in.; dated (see below).

SPHUṬĀRTHĀ ABHIDHARMAKOÇA-VYĀKHYĀ by YAÇOMITRA.

The writing resembles that of MS. 1586 (A.D. 1661). The hand is finer than usual, producing indeed the effect of having been written by an ordinary European pen. This was said to be the only copy of the work existing in Nepal, and the owner had a copy made for himself.

An accurate copy of the celebrated commentary on Vasubandhu's Abhidharma Koça. See Burnouf, *Introd.* pp. 563—574. He calls it, p. 447, "cette inépuisable mine de renseignements précieux sur la partie spéculative du Buddhisme." The work was translated into Chinese by Hiouen Thsang: see S. Beal, *Trip.* 80.

Begins:

नमो मारबलप्रमथनाय॥
महाबली ज्ञानसमाधिदन्ती (? Cod. दन्तो)
यः पंजरं जन्ममयं (?) विदार्य।
विवेश निर्वृत्यटवीं प्रशान्तां
तं शास्त्रनागं शिरसा नमामि॥

परमार्थशास्त्रकृत्या कुर्वाणं शास्तृकृत्यमिव लोकं। यं बुद्धिमतामग्र्यं द्वितीयमिव बुद्धमित्याहुः॥ तेन वसुबंधुनाम्ना भविष्यत्-परमार्थबंधुना जगतः। अभिधर्मप्रत्यासः कृतोऽयमभिधर्मकोशाख्यः॥ अभिधर्मभाष्यसागरसमुद्धृतस्यास्य शास्त्ररत्नस्य। व्याख्या मया कृतेयं यथार्थनामा स्फुटार्थेति॥ गुणमतिवसुमि-

चार्यैर्व्याख्याकरैः पदार्थविवृत्तिर्या। सुकृता साभिमता मे लिखिता च तथायमर्थ इति॥ सिद्धान्तार्थापसृता क्वचित् क्वचिद्या तु तैः कृता व्याख्या। तामुद्भाव्य यथावद्विहितेह मयान्यथा व्याख्या॥ अभिधर्मविभाषाया कृतश्रमा येऽभिधर्मकोशे वा। प्रविचार्यतामियं तैर्व्याख्या युक्ता न वा युक्ता॥ युक्ता चेद्ग्राह्येयं न चेदपोह्यान्यथा विधातव्या। न हि विषमेऽर्थे स्खलितुं न संभवेन्मादृशी बुद्धिः॥

The 8 chapters end thus:

1. आचार्ययशोमित्रकृतौ (elsewhere °कृतायां) स्फुटार्थायामभिधर्मकोशव्याख्यायां धातुनिर्देशो नाम प्रथमं कोशस्थानं। 46*a*.

2. °इन्द्रियनिर्देशो नाम द्वितीयं को°। 136*b*.

3. °तृतीयं को° (no special name) 183*a*.

4. °चतुर्थं को° do. 236*b*.

5. °अनुशयनिर्देशो नाम पंचमं को° 270*b*.

6. षष्ठं को° 312*b*.

7. सप्तमं को° 335*b*.

8. आचार्ययशोमित्रकृतायां स्फुटायामभिधर्मकोशव्याख्यायामष्टमं कोशस्थानं समाप्तमिति। 362*b*.

Then follow some verses by the scribe on completing his task, followed by the lines ये धर्मा in the earlier form. (See Introduction.)

The MS. was copied by Paṇḍita Siddhasena in the year शशिमुनिरसाब्दे (671 = A.D. 1551), but the date is not wholly trustworthy, as there this line and that above have been retouched.

Add. 1042.

Paper; 5 leaves, 10 lines, 13 × 6 in.; written in 1873.

Specimens of transcription.

(1) Two leaves of the *Divyāvadāna*, containing part of the Maitrakanyāvadānam.

(2) Three leaves of the *Laṅkāvatāra*, two from the beginning, and one from the end of the work.

These specimens were sent over from Nepal by Dr D. Wright in 1873, when it was proposed to obtain copies of various Sanskrit manuscripts existing in Nepal, for the University Library. It was from these leaves that the whole of the present collection took its rise.

Add. 1049.

Palm-leaf; 64 remaining leaves, written at first in 2, then in 3 columns, 3—5 lines, 16 × 2 inches; transitional Gupta character; dated (Çrīharsha) saṃvat 252 (A.D. 859).

Fragments of the PĀRAMEÇVARA-TANTRA and of other Tantric works.

The leaves are of curious narrow and curving form, much mutilated at the edges. The original numbering of the leaves is thus in many cases lost, and the references given below are to the pencil numbering of the 61 leaves that remain. On the handwriting and era see the Introductions to this Catalogue.

I. PĀRAMEÇVARA-TANTRA.

This work seems to treat partly of the mystical value of letters: see especially leaves 9 (२३), 27, 28*b*, 52*a* (१२६) in the first two of which full and very interesting alphabets will be found. The speakers are Parameçvara or Içvara and Brahma. A great part of the work consists of ejaculatory prayers (Om...) to various personages. It is divided into at least 3 main sections (*prakaraṇa*).

The beginning is mutilated and almost entirely obliterated.

Chapters or sections of verses end as follows (the English numbers referring to the modern pencil numbering of the existing leaves, and the Devanāgarī numbers to those of the original, wherever they have been preserved):

इति पारमेश्वरे महातन्त्रे सामान्यप्रकरणे भोज्यमन्त्र पटलं श्लोकाः त्रयोदश: 2*b* (२).

इ° प° म° सामान्यप्रकरणे स्नानपटलं दशम श्लोकाः सप्तचत्वारिंशा। 4 (? १°).

इ° प° म° सा° गोमध्यपटलं श्ल° अष्टाविंशम 5*a* (? ११).

इ° प° म° स° चरूपुरोडासप° स्न° अष्टाविंशाड्ग[ा]था (sic) च 17b (८३).

इ° प° महा° स° वै[श्व]देवपटलं स्नोका: शोडष: (sic) 18 (६४).

इति वैश्वदेवपटलमन्त्रा: 19.

इ° प° म° सा° भिचाप° स्न° त्रिषष्ट गाथा च। 20 (७१).

इ° प° म° सामान्यप्र° समयप° स्न° षट् चतालीस:*। 22.

इ° प° म° ...न्य प्रकरणे प्रायश्चित्तप° स्न° चतुर्विंशति। 23a–23b.

इ° प° म° अध्यापनप्रकरणे वागीश्वरीमन्त्रकोशपटल:। 35.

इ° प° म° पितापुत्रीये सर्वज्ञानोतरोत्तरे (sic) एकचत्वारिंशतिम: 36.

इ° प° म° पितापुत्रीये सर्वज्ञानोत्तरोत्तरे तन्त्रमुष्टिकानिर्णयो नाम द्वाचत्वारिंशतिम: पटल:। 37.

इति प° म° संहितोपन्यासप° स्न° पञ्चषष्टिर्गाथास्च। 38.

इ° प° म° दीचाप्रकरणे दीचापरिज्ञानप° स्न° चतुर्नवति। 40b (१०८).

इ° प° म° दीचाप्र° दीचाकर्मोपदेशप° स्न° द्वाविंशति:। 42 (१११).

Leaf 45 (११६) seems to contain the end of a section or volume as there is no writing on the verso.

चोख(?)पञ्चमभैरवीवर्द्धमानकं समाप्त:। 53.

The final colophon, including the date, runs thus:

इ° प° म° दीचाप्रकरणे दीचामुक्तिपटं स्नोका: चत्वारिंशतं। समाप्तञ्च दीचाप्रकरणैकत्वेन द्वे स्नोकसहस्रपञ्चशतकदुत्तरे॥ अश्वयुज शुक्लपूर्णिमलिखित संवत् २५२†॥ 62b (१८३).

II. One leaf of the JÑĀNĀRṆAVA-TANTRA.

Same writing as the preceding. String-holes in slightly different position. Numbered १२१ on blank verso.

On the work see Burnell, *Tanj. Cat.* and Aufr. *Cat. Bodl.*

Ends:

इति ज्ञानार्णवमहातन्त्रे देव्या दण्डकम्परिसमाप्त:॥

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* A curious vernacular form: compare Beames, ii. 137.

† Expressed in letter-numerals: see p. 32 foot-note.

Add. 1104.

Paper; 25 leaves (folded backwards and forwards), 6 lines, 8 × 2½ in.; XVIII—XIXth cent.

NĀMA-SAṄGĪTI and SRAGDHARĀ-STOTRA.

Writing of various dates within the last two centuries; mostly very bad and indistinct.

I. *Nāma-saṅgīti.*

Begins like Add. 1323 (which see for colophons, etc.).

Ends:

इत्युपसंहार°...परिसमाप्तः। (see Add. 1323), **ये धर्म्मा°** followed by a scribe's verse.

Then, beginning at the opposite end of the reverse of the paper:

II. *Sragdharā-stotra* or *-stuti.* See Add. 1272 (also R. A. S. Cat. No. 29) for beginning &c.

Ends:

इत्यार्यताराभट्टारिकायाः स्रग्धरास्तोत्रं (sic) **संपूर्णं। कृतिराचार्यपण्डित श्रीसर्व्वज्ञमित्रपादानां कश्मीरिकानां ताराचरणं कृधूलिध्वसराणां** (?)

Add. 1108.

Palm-leaf; 53 leaves, 6—7 lines, 13 × 2 in.; dated N. S. 512 (A.D. 1392).

NĀMA-SAṄGĪTI-ṬIPPANĪ OR AMṚITA-KAṆIKĀ.

Some leaves are rather broken at the edges, and many pages, especially those at the beginning, are blurred and illegible.

For this Commentary on the *Nāma-saṅgīti* entitled the *Amṛita-Kaṇikā*, cf. R.A.S. Cat. No. 35.

Begins:

विषयविषयिव्योमाश्लेषप्रवृत्तनिमित्तकं
रविशशितमोवर्त्माद्वृत्त्याशरारिचलक्रियं।°

After two introductory çlokas, follows:

इह खलु धान्यकटके महाचैत्ये नानातन्त्रश्रवणार्थिभिरध्ये-

षितः श्रीशाक्यसिंहो नाम बुद्धो भगवांश्चैत्रपूर्णिमायां श्रीधर्मधातुवागीश्वरमण्डलं तदुपरि श्रीमन्नचत्रमण्डलमादिबुद्धं विस्फार्य तत्र तस्मिन्नव दिवसे बुद्धाभिषेकन्दत्त्वा देवादिभ्यो मन्त्रनीतिं वृहल्लघुतन्त्रभेदेन सर्वदेशितवान् ।...तत्र चेयमेव नामसंगीतिः परमदुरवगाह्यपरमार्थनिधी साविकरणत्वेन सर्वमन्त्रनयप्रधान[भूता। अत्र च वज्रधर]भगवतः परमाचरज्ञानं सर्वं बुद्धबोधिसत्वानां हृदयभूतं तथागतेन प्रकाशितं षड्कलनाडीसमन्वितषट्चक्रव्यवस्थितद्वाषष्ठ्यधिकशतनीडानिरधिविशुद्धा द्वाषष्ठ्यधिक..(?)..°शंसादिकमिति॥ तत्र तावदथ वज्रधरः श्रीमानित्यादि षोडशश्लोकैरध्येषणाव्याजेन तदेव परमाचरमाह। अथेति।

A colophon, partly obliterated, on 38*b*, runs thus:

इति उष्णीषादिमणिशिखरान्तस्थानसप्तकेषु निरावरणीकृतसूत्रस्य....क्रियाषट्कविशुद्धा (?) द्वाचत्वारिंशतश्लोका प्रत्यवेचणा ज्ञानव्याख्या॥

इति द्वादशाङ्गनिरोधद्वादशभूमिप्रतिलम्बविशुद्धा समताज्ञानगाथास्चतुर्विंशतिः॥ 44*b*.

इति निरावरणपञ्चदशकलाविशुद्धा सर्वतथागतसमाधिगतकार्यकारुणलचणकृत्यानुष्ठानज्ञानगाथाव्याख्या॥ 49*b*.

इति पञ्चतथागतज्ञानस्तुतिगाथाः पञ्च 50*b*.

इत्यमृतकणिका नाम श्रीनामसंगीतिटिप्पनी परिसमाप्ता॥ 52*b*.

After this follows:

द्वादशोत्तरपञ्चशतं प्रयाते विहायसे(?)। पौषशुक्ले नवम्याञ्च संपूर्णगुरुवासरे॥ राजाधिराजपरमेश्वरपरमभट्टारकश्रीगण्डकीवरलब्धप्रसादकरवालकरललितविराज्यमानश्रीवीरनारायनावतंश (sic) श्रीश्रीरत्नज्योतिर्देवस्य विजयराजे॥ श्रीमन्नेपालकमलकल्किकोपम श्रीमुल्लपनरीनगर्याः समागता नवकोष्ट (?) महापटने समवस्थितेन वीरसिंहनामधेयस्य स्वकाचरलचन्देन (sic) सहितेन लिखितं स्वयं व्याख्यानार्थकांचिणा समभिलिखितं शुभं॥ 53.

Of Ratnajyoti we have no other notice; he was probably one of the upstart local rājas, of whom we hear several times in the Vaṃçāvalī and elsewhere, as being subdued by the regular monarchs.

Add. 1160.

Paper; 42 leaves in book form, 12–13 lines, $10\frac{1}{2} \times 8\frac{1}{2}$ in.; good Devanāgarī handwriting; modern.

A history of Nepal in Parbatiya; a redaction of the *Vaṃçāvalī*.

This is the work referred to in Wright's History of Nepal Pref. p. vi, as "another redaction, or at all events a similar work [to the Vaṃçāvalī] recognised by the Gōrkhas and Hindū races of the country."

Begins:

श्रीगणेशाय नमः। अविरलमदजलनिवहंभ्रमरकुलानेक-सेविकपोलं।

The MS. seems to end abruptly.

Some additional chronological particulars may be gained from this work: e.g. the lengths of the reigns of the monarchs (Wright p. 158), and various dates in the Kāli-yuga reckoning; but the history follows strictly on the lines of the Vaṃçāvalī, and solves few or none of the chronological difficulties suggested by the colophons and inscriptions of the years between A.D. 1000 and 1600. Note however that the chronology does not, as a rule, accord with Kirkpatrick's account in his *Nepal*, in cases where he differs from other authorities. See the Historical Introduction to this Catalogue.

Add. 1161.

Palm-leaf; 8 leaves, 8 lines, 12×2 in.; dated N. S. 204 (A.D. 1084).

ÇISHYALEKHA-DHARMAKĀVYA by CANDRAGOMIN.

The first page is mounted on paper and touched up here and there. The hand is small and square with some interesting archaisms. The last page is reproduced in Plate XVII of the Oriental Series of the

Palæographical Society (Part 2, 1877), where a brief notice of this MS. will be found. On the author see Wassiliew, *Tāranāth*, 52, 207 etc.

The work is in verse, and the style is somewhat artificial and elaborate. It forms a general exposition of the *ārya-satyāni*, treating of the ills of life and their true remedy.

Begins (after invocations):

पूर्वावदानचरितेषु सुदुष्करेषु गीतेषु यस्य सुरकिन्नरसुन्द-रीभिः। अद्यापि चन्द्रकिरणैरिव शक्नुवन्ति मारङ्गतावदन पङ्कजकाननापि[प]॥

Ends:

इति शिष्यलेखनाम धर्मकाव्यं समाप्तं। कृतिराचार्यचन्द्रगोमिपदस्य। सम्वत् [२०४]* वैशाखशुक्लाष्टम्यां। सोमदिने लिखितमिति॥

Add. 1163.

Palm-leaf; 206 leaves, 6 lines, 21 × 2 in.; XI—XIIth century.

ASHṬASAHASRIKĀ PRAJÑĀPĀRAMITĀ.

See under Add. 866, for the beginning, and other details.

The first four leaves and the last have been filled up by modern paper supply.

Ends:

आर्याष्टसहस्रिकाप्रज्ञापारमितायां परिन्दनापरिवर्त्तो नाम द्वात्रिंशत्तमः। समाप्ता चेयं भगवत्यार्याष्टसाहस्रिका प्रज्ञापारमिता सर्वतथागतजननी सर्वबोधिसत्त्वप्रत्येकबुद्धश्रावकाणां माता धर्ममुद्रा धर्मोल्का धर्मनाभिर्धर्मभेरी धर्मनेत्री धर्मरत्ननिधानमच्च (sic) या† धर्मकोशो धर्माचिन्त्याद्भुतदर्शननच्चत्रमाला धर्मतापरमसुखहेतुरिति।

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* Expressed in letters श्रा घ्न (not ष्क). Compare Pandit Bhagvanlāl in Indian Antiq. 1877, pp. 44, 46.

† अच्चय?

Add. 1164. 1.

Paper; 154 leaves, 5 lines, 13 × 3½ in.; XVIIth cent.

PAÑCA-RAKSHĀ.

There are illustrations of the five Buddha-Çaktis. At 99*b* a new hand and an additional numbering begin, but the first hand is resumed on the leaves where the pictures occur.

For the beginning, and the endings of the chapters see Add. 1325.

The end of the book is much torn, and the final titles etc. entirely obliterated.

Add. 1164. 2.

Coarse brown paper; 4 leaves, 6 lines, 13 × 3 in.; modern.

DHĀRAṆĪS.

I. *Tathāgatavyāptaçatam* (?) in 23 numbered verses.

Begins:

नमः श्रीवज्रसत्वाय॥ वज्रसत्ववाचः॥

Ending (corrupt and partly obliterated):

इति तथागतव्याप्तादिख्विति···गस्थिरीभवं एवन्तु पृथिविमण्डलं भवन्तु वजकवचः॥ इति श्रीदजसत्वकायस्य तथागतव्याप्तसतं (sic) समाप्तः॥ शुभं॥

II. *Pañcaviṃçatikā-prajñāpāramitā-hṛidayam.*

Begins:

ओं नमो भगवत्यै आर्य्यश्रीप्रज्ञापारमितायै॥ एवं मया श्रुतमेकस्मिन्समये भगवान् राजगृहे विहरति स्म॥ गृद्धकुटपर्वते महता भिक्षुसंघेन सार्द्धं महता च बोधिसत्वसंघेन°

Ends, after two lines of praise to Avalokiteçvara etc.:

आर्य्यश्रीपञ्चविंशतिकाप्रज्ञापारमिताहृदय समाप्तः॥ 4*b*.

Add. 1164. 3.

Brown paper; 3 leaves, 5 lines, 13 × 3 in.; modern.

NAIRĀTMĀGUHYEÇVARĪ-MANTRA-DHĀRAṆĪ.

Begins:

ॐ नमः रत्नत्रयाय। ॐ नमः श्रीनैरात्मादेवी°

Ends:

इति अभिमन्त्रफलसिद्धिडायनी (?) वज्रयोगिनी ईश्वरी नैरात्मागुह्येश्वरी मन्त्रो धारनी (sic) नाम समाप्तः।

Add. 1267.

Palm-leaf; 90 leaves, 5 lines, 12 × 2 in.; Devanāgarī hand; XIV—XVth cent.

KĀRAṆḌA-VYŪHA (prose version).

The work was printed at Calcutta in 1873.

Add. 1270.

Paper; 211 leaves, 6 lines, 14¼ × 3¾ in.; XVIIIth cent.

AVALOKITEÇVARA-GUṆA-KĀRAṆḌA-VYŪHA.

A pencilled note on the cover by Dr Wright states that the MS. is 105 years old, i.e. written in 1770; but the leaf which contained this date seems to have been lost.

For the sections etc., see Add. 872.

Add. 1271.

Paper; 17 leaves, 8—9 lines, 18¼ × 3¾ in.; Devanāgarī hand; XVII—XVIIIth cent.

VĀGĪÇVARA-PŪJĀ.

A work of Tantric ceremonial.

Vāgīçvara seems generally known through *Hindu* Tantras: this however seems *Buddhistic;* unless Mañjuçrī, like Mañjughosha, be a personage common to all Tantras.

Begins:

वज्रसत्त्वं महावीरं सर्वज्ञज्ञानदायकं।
सर्वसिद्धेश्वरं नाथं मंजुघोषं नमाम्यहं॥

धूप ग्रों स्वभावशुद्धा: सर्वधर्मा: स्वभावशुद्धोऽहं॥ शून्यता-ज्ञानवज्रस्वभावात्मकोऽ हं। ततः शून्यतानन्तरं यंकारेण वा-युमण्डलं...

Ends:

वागीश्वरं महाबोधिं सर्वविघ्ननिवारणं।
सर्वज्ञज्ञानदातारं धर्मधातुं नमाम्यहं॥
मंजुश्रियं महावीरं सर्वविद्यागणेश्वरं।
सर्वाकारस्वरूपं च वादिराजं नमाम्यहं॥
बलिदानं॥ इति वागीश्वरपूजा समाप्ता॥

Add. 1272.

Paper; 25 leaves, 5 lines, 11¼ × 3 in.; dated N. S. 904 (A.D. 1784).

SRAGDHARĀ-STUTI (with vernacular commentary).

On the work, see Burn. *Intr.* 555.

The author is Sarvajñamitra of Kaçmīr; see colophons of Add. 1104 and 1362.

Begins:

बालार्कालोकताम्रप्रवरसुरसिरश्चारुचूडामणि: श्रीसम्पत्-संपर्करागानतिचिररचितारक्तकव्यक्तभक्ति।

Ends:

इति श्रीमदार्य्यताराभगतारिकाया (भट्टारिकाया) (sic) स्रग्धरास्तुति समाप्ता।

Add. 1273.

Paper; 49 leaves, 7 lines, 13¼ × 4½ in.; modern.

SUGATĀVADĀNA.

A work in verse, cf. Burn. *Lotus*, p. 333; Cat. R. A. S., No. 12. A redaction of this tale in 10 chapters is in the Paris MS. 98 (Divyāvadāna-mālā). The work (cf. Hodgson, *Ess. Lit. Nep.*, 19)

is an avadāna with regard to various points of *vinaya*, e.g., monastic buildings, the observance of feasts, etc. (cf. colophons). The chief characters are Indraprishṭha and Puṇyāvatī, King and Queen at the city Gandhavati; other prominent personages are Vasubandhu and Jñānaketu.

Begins:

विहरति कनकाद्रौ शाक्यसिंहो मुनीन्द्रोऽपरिमितसुरसंघैः सेव्यमानो जनौघैः (sic)।

The chapters end:

1. इति सुगतावदाने निदानपरिवर्त्तो नाम प्रथमः ॥ 4*a.*
2. इति सुगतावदाने निमन्त्रणपरिवर्त्तो नाम द्वितीयः 7*a.*
3. °धर्मश्रवणपरिवर्त्तो नाम तृतीयः ॥ 10*a.*
4. †°षड्गतिप्रसंगसर (?) परिवर्त्तो नाम चतुर्थः ॥ 13*b.*
5. °विहारादिस्थापनपरिवर्त्तो नाम पञ्चमः ॥ 21*b.*
6. °विधानपरिवर्त्तो नाम षष्ठमः ॥ 23*b.*
7. °रूपश्रेष्ठापरि° सप्तमः ॥ 27*a.*
8. °निमन्त्रणादिपुरप्रवेशपरि° अष्टमः ॥ 35*b.*
9. °रात्र्यादिपूजनयज्ञतत्परपरि° नवमः ॥ 40*b.*
10. °पूजनक्रमपरि° दशमः ॥ 42*b.*
11. °भोजनादि फलं च परिवर्त्तो नामैकादशमः ॥ 46*a.*
12. इति श्रीसुगतावदाने संघभोज्यपरिवर्त्तो नाम द्वादशमः समाप्तः ॥

Add. 1274.

Paper; 46 leaves, 13—14 lines, $13\frac{1}{2} \times 5\frac{1}{2}$ in.; modern.

DVĀVIṂÇATYAVADĀNA-KATHĀ.

Inaccurately written. Cf. R. A. S. Cat., No. 27. On the work see Feer in *Journ. Asiat.*, Sept. 1879, pp. 295 sqq. and 305.

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† Add. 1377 reads: इति षड्गतिप्रशंसापरि°।

Begins:

नत्वा श्रीशाक्यकेतुं सुरगणसहितं देवदेवाधिदेवं।
संसारोच्चैः स्रवन्तं सकलगुणनिधिं गौतमं बुद्धनाथं॥
संसारसिंहनादं सकलभयहरं धर्मछत्रं मुनीन्द्रं।
वक्ष्येऽहं धर्मरत्नं मुनिवरकथितं सर्वलोकाभिलाषं॥

The chapters end as follows:

1. इति पुण्यप्रोत्साहनकथाप्रथमपरिच्छेदः। 2*b*.
2. इति धर्मश्रवणप्रोत्साहनकथाद्वितीयप°। 3*a*.
3. इति मानुष्यदुर्लभकथा तृतीय°। *ib*.
4. इति पुण्यप्रोत्साहे दानकथा द्वाविंशत्यवदाने चतुर्थप°। 3*b*.
5. इतिं द्वाविंशत्यवदानकथायां पुण्यकामः पञ्चमप°। 5*a*.
6. इ° द्वा° जीर्णोद्धारणविम्बकथापरिवर्त्तो (-वर्त्तो) नाम षष्टप°। 9*a*.
7. इ° द्वा° स्नानकथापरिवर्त्तो नाम सप्तमः प°। 12*a*.
8. इ° द्वा° कुंकुमादिदानकथापरिवर्तो नामाष्टमः प°। 15*b*.
9. इति पुण्यप्रसाधनद्वाविंश° कथायां नवमः प°। 17*a*.
10. इति द्वाविंश° कथायां धात्वावरोपकथा दशमः प°। 20*a*.
11. इ° द्वा° मण्डलकथा एकादशप°। 22*a*.
12. इ° द्वा° भोजनकथा द्वादशः प°। 24*a*.
13. इ° द्वा° पानदानकथा त्रयोदशमप°। 25*b*.
14. इ° द्वा° वस्त्रकथा चतुर्दशप°। 27*b*.
15. इ° द्वा° पुष्पकथा पञ्चदशप°। 29*b*.
16. इ° द्वा° प्रणामकथा षोडशप°। 32*a*.
17. इ° द्वा° उज्वालिकादानकथा सप्तदशप°। 34*a*.
18. इ° द्वा° [दीप†] कथा अष्टादशप°। 36*a*.
19. इ° द्वा° विहारकथा ऊनविंशतितमप°। 38*a*.
20. इ° द्वा° सुवर्णाभावदानं (sic) विंशतितमप°। 39*a*.

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† Omitted in this MS.

21. इ० इ० वपुष्मदवदानकथा एकविंशतितमः। 40*b.*

22. इ० इ० चन्दनावदान (sic) द्वाविंशतितमः। 41*b.*

इति द्वाविंशतिकावदानकथायां दानकथा। 45*b.*

इति श्रीद्वाविंशत्यवदानकथायां पुण्योत्साहावदानसूत्रं समाप्तं।

Add. 1275.

Paper; 68 leaves, 7 lines, 13¼ × 4¼ in.; modern.

KĀRAṆḌA-VYŪHA (prose version).

Begins and ends as in Add. 1330.

Add. 1276.

Paper; 65 leaves, 7 lines, 7¾ × 3½ in.; modern.

PĀPA-PARIMOCANA.

A Sanskrit book with a Newari translation; it is a treatise on ceremonial, uttered by Mañjuçrī, and is said to be extracted from the *Sarva-tathāgata-dvādaçasahasra-pārājikā-vinaya-sūtra.*

Begins:

बुद्धं धर्मं च संघं च शाक्यसिंहमनुत्तरं।
प्रणम्य सहसावोचत् मञ्जुश्री[:] करुणात्मकः॥१॥

Ends:

इति सर्वतथागतद्वादशसहस्रपाराजिकाविनयसूत्रोद्धृत श्रीमत्मुनीन्द्रमुखकमलविनिर्गत पापपरिमोचनो नाम निर्देशः समाप्तः।

Add. 1277.

Paper (black, with gold letters); 20 leaves and cover, 5 lines, 6 × 2½ in.; XVII—XVIIIth cent.

APARIMITĀYUDHĀRAṆĪ-SŪTRA.

On leaf 1 there is an elaborately-painted picture of a Buddha holding a flower in a vase on his clasped hands.

If this be the work referred to in Beal's Buddh. Trip., p. 60, the sūtra was translated into Chinese before A.D. 1278.

Begins (after an invocation to Avalokiteçvara):

ए° म° श्र° एक° सम° भगवान् श्रावत्यां (sic) विहरति स्म। जेतवने अनाथपिण्डदस्यारामे...

The substance of the work is a dialogue between the Buddha and Mañjuçrī, which begins thus (2*a*):

अस्ति मञ्जुश्री भूता परितादिशि (Add. 1623. 1 °भूपरिष्टान्दिसिर°) अपारमितायगुनसंचया (°अपरिमितान्दिसिगु° 1623) नाम लोकधातुस्तत्र अपरम्तायुः ज्ञानसुविनिश्चिततेजो (°मितायुज्ञ° 1623) रजायतथागतार्हन etc. (the text being corrupt throughout).

On the next leaf a blessing is invoked on such as shall copy, read, or do honour to this sūtra. A similar passage occurs in two other places in the sūtra. One third of the work consists of invocations ('Om...,' to various personages).

Ends:

इति अपलिम्तायु (sic) नाम धारणी महायानसूत्रं समाप्तं॥

Add. 1278.

Paper; 82 leaves, folded backwards and forwards, 6 lines, $6\frac{3}{4} \times 3$ in.; dated N.S. 986 (A.D. 1866).

ĀDIYOGA-SAMĀDHI.

This MS. cannot be described better than in Dr D. Wright's words: "this book is called the *Ādiyoga-samādhi*, and consists of pictures of the positions on which the hands are to be placed in *mudrās*, whilst muttering *mantras* after bathing and before doing *pūjā*; the *mantras* are also given." The pictures are numerous and clearly drawn.

Begins:

समन्वाहरन्तु[मां]बुद्धा अशेषा दिन्तु संष्ठिताः।
विधूतसर्वसंकल्प भावाभवविवर्जित (sic) ॥
शाक्यसिंहं नमस्कृत्य शुद्धप्रकृतिनिर्मलं।
ओंस्वभावशुद्धा सर्व धर्मा स्वभावशुद्धो ऽहं (sic) ॥

Ends:

इति श्रीमत्याक्यराज सर्वदुर्गतिपरिशोधनमुखाख्यान प्रथम आदियोग नाम समाधि समाप्तः॥

Add. 1279.

Paper; 82 leaves, 9 lines, 9 × 4½ in.; dated N.S. 995 (A.D. 1875).

NISHPANNA YOGĀMBALĪ (NISHPANNA-YOGĀMBARA-TANTRA).

Inaccurately written.

Begins:

ज्योतिर्भिर्विजितं यदस्य जगतिं...

The following ends of sections may be noted:

इति संज्ञा (?) वज्रमण्डलं। 6a.

° विश्वडाकिन्या मंत्रः सर्व्वकर्म्मिकः (sic) । 22b.

° वज्रकुण्डलीमंत्रः सार्वकर्मिकः (sic) । 24b.

° अम्रतकुण्डलिमंत्रः सार्व्वकर्म्मिकः । 56b.

Ends:

इति श्रीनीष्पन्नयोगाम्बली (sic) समाप्तं। सम्वत् ९९५ मिति बैशाख कृष्ण २ शनीश्वरवार°

This work agrees with that described in R. A. S. Cat. No. 39; but No. 73 is a different work, though bearing the same title as the present MS.

Add. 1305.

Paper; 34 leaves, 7 lines, 12 × 4½ in.; modern.

PIṆḌAPĀTRĀVADĀNA.

Some blanks are marked as occurring in the original.

An avadāna directly bearing on *vinaya*, (Burn. *Intr.* 39); for the tale cf. *id. ib.* 223.

Begins:

जिनः श्रीभगवान् बुद्धो विहारे मणिमण्डिते।
जेतवने स्वशिष्यैश्च सार्द्धं व (sic) विजह्वार सः॥

अनेकैर्बोधिसत्वैश्च बहुप्रत्येकबुद्धकैः।
श्रावकैर्जिनशिष्यैश्च भिक्षुभिक्षुण्युपासकैः॥

A Çrāvaka, named Sunanda, addresses Buddha:

भाषस्व भगवन्नाथ पुण्यवीजं सुक्षेत्रदं।
यत् सुक्षेत्रोपितं वीजं बहु फलं प्रसूयते॥

Buddha replies to this and other questions, and on 12*a* tells the story of Bali, and his final conversion to Buddhism.

At 33*a* Bali exclaims:

अहो गुणमयं क्षेत्रं सर्वदोषविवर्जितं।
अद्येव रोपितं वीजमद्येव फलसंपदं॥

The book is in verse, but without any division into chapters.

Ends:

इति पिण्डपात्रावदानं समाप्तं।

Add. 1306.

Palm-leaf; 229 remaining leaves (besides 6 of paper†), 5—6 lines, 13 × 2 in.; dated N. S. 422 (A.D. 1302).

BODHISATTVĀVADĀNA-KALPALATĀ by KSHEMENDRA.

Excluding a palmleaf at each end, one containing a note of the defect at the beginning, the other a list of the tales in Part 2 (Nos. 50—108), the leaves of the MS. may be thus described:

Leaves 1—174 of the original MS. are wanting, and with them Tales 1—40 and part of 41. What the lost tales were may be seen from the metrical list at the end, as noticed below.

Leaves 175—198 contain the end of Tale 41, and the whole of 42—48, ending in 198*b* (middle of last line). These tales are numbered 42—49, but that this is a mistake is evident from the metrical list.

Tale 49 (here misnumbered 50) begins on 198*b* directly after the end of the preceding, and occupies the leaves now numbered 199*—

† Of the 6 paper leaves, one (185) supplies a defect, the others are clearly-written transcripts of the somewhat faded leaves of the original after which they are severally inserted.

205*. As the next tale is numbered 50 and begins Part 2, while the original numbering of the leaves is continued, it is evident that the scribe had by accident omitted this tale, and copied it in afterwards.

Leaf 199*a*, originally left blank as the opening of Part 2, now contains an unfinished list of the tales in this Part.

Leaves 199*b*—250, 248*—250* (the numbering accidentally repeated), 251—279, 279*, 280—390, contain the whole of Part 2, or Tales 50—107 of the original author's collection, followed by Tale 108, added by Somendra, and a metrical table of contents of the whole work.

The MS. was written by Mañjubhadrasudhi in the reign of Anantamalla of Nepal, who must not be confounded with the Anantamalla of Kaçmīr in whose reign the work was composed.

The first remaining tale of Part 1 begins thus imperfectly:

... सह्विष्णुदः (?) ॥
अर्थि......कल्पवृक्षस्त्वं दिक्षु विश्रुतः ।
शतानि पञ्चसम्प्राप्तास्त्वामुद्दिश्याशया वयं ॥

The several tales, each here described as °कल्पलतायां पल्लवः, end as follows (the numbers in the MS. being 42—50, as noticed above):

41	Paṇḍitāvadāna	175*a*—179*a*.	46	Çālistamba	190*a*.
42	Kanakā	180*a*.	47	Sarvārthasiddha	193*b*.
43	Hiraṇyapāṇi	181*a*.	48	Hastaka	198*b*.
44	Ajātaçatru-pitṛidroha	184*b*.	49	Shaḍdanta	205**b*.
45	Kṛitajña	187*b*.			

Here Part 2 begins:

50	Daçakarmaplutyavadāna	199*b*—206.	61	Karshaka	241*a*.
			62	Yaçoda	246*a*.
51	Rukmatī	209*b*.	63	Mahākāçyapa	250*a*.
52	Adīnapuṇya	213*b*.	64	Sudhanakinnarī	266*a*.
53	Subhāshitagaveshin	217*a*.	65	Ekaçṛiṅga	272*a*.
54	Sattvaushadha	218*b*.	66	Kavikumāra	277*b*.
55	Sarvandada	221*b*.	67	Saṅgharakshita	280*b*.
56	Gopālanāgadamana	223*b*.	68	Padmāvatī	286*b*.
57	Stūpa	224*b*.	69	Dharmarājikāpratishṭhā	288*b*.
58	Puṇyabala	226*b*.	70	Mādhyantika	289*a*.
59	Kuṇāla	238*b*.	71	Çoṇavāsi	290*a*.
60	Nāgakumāra	240*a*.	72	Upagupta	294*b*.

73	Nāgadūtaçreshaṇa	296*a*.	91	Çivi-subhāshita	343*a*.
74	Pṛithivīpradāna	297*a*.	92	Maitrakanyakā	347*a*.
75	Pratītyasamutpāda	298*a*.	93	Sumāgadhā	353*b*.
76	Vidura	299*a*.	94	Yaçomitra	354*b*.
77	Kaineyaka	300*b*.	95	Vyāghra	355*b*.
78	Çakracyavana	302*a*.	96	Hasti	356*b*.
79	Mahendrasenā	305*b*.	97	Kacchapa	358*a*.
80	Samudra	311*a*.	98	Tāpasa	358*b*.
81	Hetūttama	312*b*.	99	Padmaka	359*b*.
82	Nāraka-pūrvika	314*b*.	100	Punaḥprabhāsa	360*b*.
83	Rāhula-karmapluti	315*b*.	101	Çyāmāka	363*a*.
84	Madhurasvara	318*b*.	102	Siṃha	364*a*.
85	Hitaishī	321*a*.	103	Priyapiṇḍa	365*b*.
86	Kapiñjala	322*b*.	104	Çaçaka	367*b*.
87	Padmaka	325*a*.	105	Raivata	369*b*.
88	Citrahasti-çayyātiputra	330*a*.	106	Kanakavarman	371*a*.
89	Dharmaruci	339*b*.	107	Çuddhodana	373*a*.
90	Dhanika	341*b*.			

Then follows Somendra's supplementary tale, 108, entitled Jīmūtavāhana (386*a*), at the end of which comes the genealogy noticed under Add. 913†, and then the table of contents in çlokas, ending on 389*b*.

The scribe's own subscription runs thus:

समाप्ता बोधिसत्वावदानकल्पलता। कृतिरियं महाकवेः क्षेमेन्द्रस्य।

नेत्राक्ष्यब्धियुताब्दके च समये राधे शिते पक्षके।
आम्नायाश्च तिथौ दिवाकरदिने वाहद्विषद्क्षके (?)॥
श्रीमद्बुद्धसुतावदानशतकं वस्वङ्कितं मोक्षदं।
राज्ये श्रीमदनन्तमल्लनृपतेर्लक्ष्म्या व्यलेखि स्वयं॥
लक्ष्म्या भद्रकवेर्विधाय विधिवद्व्याख्यानमत्यद्भुतं।
क्षेमेन्द्रेण कृतं गम्भीरमधुरं बुद्धावदानं मया॥
नेपाले भुवि मञ्जुभद्रसुधिना यत्पुण्यमासादितं।
सत्वास्तेन भवाब्धि (?) मध्यपतिता बुद्धा भवन्तु स्फुटं॥

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† The author's immediate ancestors, Prakāçendra, Sindhu and Bhogīndra are given as in Dr Bühler's MS. (see his Report, cited under Add. 913).

Add. 1315.

Paper; 33 leaves, 5 lines, $7\frac{1}{2} \times 2\frac{1}{2}$ in.; XVIIIth cent. (?)

DHĀRAṆĪS.

Inaccurately written (as the extracts may shew). See R. A. S. Cat. No. 79.

Begins:

श्रीं नम रत्नत्रयाय:। श्रीं नमो श्री वजसत्वाय:। श्रीं नम: श्री वजमहाकाराय: निलवर्ण॰

The following ends of sections may be noted:

इति श्रीमहाकालतन्तुराज नाम षतनुजस्य माहाकालसाधन परिसमाप्त:। 3b.

आर्य्यश्रीवसुन्धराया नामाष्टोत्तरशतकं परि॰। 7a.

आर्यवजवीदारिणी नाम ह्रदयं समाप्त। 10a.

आर्यगणपतिह्रदयं परि॰। 13a.

आर्य [उ]ष्णीषविजया नाम धारणी समाप्त॥ 17a.

आर्यपन्नगपति नाम धारणी॰। 19a.

आर्यमारीची नाम धारणी॰। 21a.

आर्यग्रहमातृका नाम धारणी परिसमाप्त:। 33a.

Add. 1317.

Paper; 29 leaves folding backwards and forwards, 6 lines, $9 \times 3\frac{3}{4}$ in.; various hands, chiefly XVIIIth cent.

TANTRIC MANTRAS, etc.

The manuscript is in a dilapidated condition; some of the pages are torn, and the writing is often illegible. It is a collection of prayers and mantras, used apparently in Tantric ceremonials.

The following ends of sections may be noted:

इति बुद्धगितं स्तोत्रं समाप्त।

॰ श्रीवज्रमहाकालास्तवस्तोत्रं समाप्त:।

॰ मंगलानुवर्त्तनं समाप्त।

The title of the work and the date are illegible.

Add. 1318.

Paper; 8 leaves, 5 lines, 7¾ × 2¾ in.; modern.

Ārya-tārābhaṭṭārikāyā nāmāshṭottaraçatakam.

The work is in çlokas, but inaccurately written.

Begins:

श्रीमत्योतरके रम्ये नानाधातुविराजिते।
नानाद्रुमलताकीर्णे नानापचिनिकूजिते॥...
सर्वसत्त्वहितो युक्तो भगवानवलोकितः।
विजहार ततः श्रीमान् पर्यगङ्गासनस्थितः (? read पर्यङ्का-भासनस्थितः)॥

Ends:

इति श्री आर्यताराभट्टारिकाया नामाष्टोत्तरशतकं बद्धभाषितं समाप्तं।

Add. 1319.

Paper; 70 leaves, 6 lines, 10¼ × 3 in.; dated N. S. 944 (A. D. 1824).

Ekaravīra-tantra (Caṇḍa-mahāroshaṇatantra).

The MS. is carelessly written. See R. A. S. Cat. No. 46, where the book is called *Ekalla-vīra*. For some account of it see Csoma Körösi (*As. Res.* xx. p. 426).

Begins:

एवं मया श्रुतमेकस्मिन् समये भगवान्°

It consists of twenty five paṭalas, ending as follows:

1. इत्येकरवीराख्ये श्रीचण्डमहारोषणतन्त्रे तन्त्रावतारणपटलः प्रथमः। 3*a*.
2. इ° श्र° मण्डलपटलो द्वितीय। 4*b*.
3. इ° श्र° अभिषेकपटलस्तृतीय। 7*b*.
4. इ° श्र° देवतापटलश्चतुर्थ। 11*a*.
5. इ° श्र° मन्त्रपटलः पञ्चम। 12*b*.

6. इ° अ° निष्पन्नयोगपटलः षष्ठम। 18*b*.
7. इ° अ° देहपिन (†) पटलः सप्तम। 19*b*.
8. इ° अ° स्वरूपापटलः अष्टमः। 22*b*.
9. इ° अ° ध्यानपटलो नवमः। 23*b*.
10. इ° अ° स्त्रीप्रसंसापटलो (sic) दशमः। 26*b*.
11. इ° अ° विश्वपटल एकादशः। 27*a*.
12. इ° अ° सर्वमन्त्रकस्य पटलो द्वादश। 35*b*.
13. इ° अ° चर्यापटल त्रयोदश। 37*b*.
14. इ° अ° सुरतार्थपटलश्चतुर्दश। 39*a*.
15. इ° अ° विशुद्धिपटलः पञ्चदशमः। 42*b*.
16. इ° अ° प्रतीत्यसमुत्पादपटलः षोडशः। 46*a*.
17. इ° अ° शुक्रावृद्धिपटलः सप्तादशमः। 49*b*.
18. इ° अ° व्याधिवृद्धत्वहानिपटलोऽष्टादशमः। 53*a*.
19. इ° अ° शुक्रस्तम्भनादिपटल ऊनविंशतितमः। 56*b*.
20. इ° अ° नानाविभेदनिगदितयन्त्रमन्त्रपटलो विंशतितमः। 61*b*.
21. इ° अ° कुशफल पटल एकविंशतितमः। 64*b*.
22. इ° अ° वायुप्रयोगद्वाविंशतितमः। 66*b*.
23. इ° अ° मृत्युवञ्चणपटलस्त्रयोविंशतितमः। 67*b*.
24. इ° अ° देहस्वरूपपटलश्चतुर्विंशतितमः। 68*a*.

Ends:

25. इत्यै° तन्त्रं समाप्तं।

Add. 1320.

Paper; 38 lines, 6 leaves, $10\frac{3}{4} \times 3\frac{1}{2}$ in.; dated (see below).

ĀDIYOGA-SAMĀDHI.

The first portion of the work described under Add. 1278. It begins like that MS., and contains numerous drawings to illustrate

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† देहप्रीण Add. 1470.

the position of the hands in various *pūjās*. The writing is very careless and incorrect. The book has no title and no conclusion. There is on the fly-leaf apparently the date N. S. 958 (A.D. 1838), but the second figure is not clear.

Add. 1321.

Paper; 96 leaves, 6 lines, $10\frac{3}{4} \times 3\frac{1}{2}$ in.; dated N. S. 931 (A.D. 1811).

KĀRAṆḌA-VYŪHA (prose version).

Begins and ends as in Add. 1330.

Add. 1322.

Paper; 207 leaves, 6 lines, $14\frac{1}{2} \times 3\frac{3}{4}$ in.; XVIIIth century (?).

AVALOKITEÇVARA-GUṆA-KĀRAṆḌA-VYŪHA.

In this MS. the chapters are numbered.

On the work, see Add. 872.

Add. 1323.

Paper; 40 leaves, 9 lines, $9\frac{1}{4} \times 4$ in.; dated N. S. 979 (A.D. 1859).

NĀMA-SAṄGĪTI (with Newārī Version).

Begins:

अथ वज्रधरश्रीमान् दुद्दन्तिदमक[:]परः।
त्रिलोके विजयी वीरो गुह्यरात् [l. राट्] कुलिशेश्वर॥

It is divided into sections, with colophons such as the following:

अध्येषणागाथा षोडश। 5*a*.

प्रतिवचनगाथा षट्। 6*a*.

षट्कुलावलोकनगाथा द्वे। 6*b*.

मायाजालाभिसंबोधिक्रमगाथा तिस्रः। 8*b*.

वज्रधातुमहामण्डलगाथा चतुर्दश। 10*b*.

Ends:

इति उपसंहारगाथा पंच। आर्य्यमायाजालात्षोडशसाहस्रिकान्महायोगतंत्रांत:पातिसमाधिजालपटला भगवत्तथागत: श्रीशाक्यमुनिर्भाषिता भगवंती मंजुश्रीज्ञानसत्वस्याद्वयपरमार्था नामसंगीति: परिसमाप्ता: (sic)। सम्वत् ९७९ मिति।

Add. 1324.

Paper; 96 leaves, 15, 16 lines, 14½ × 6 in.; modern.

SADDHARMA-PUṆḌARĪKA.

See Add. 1032.

Add. 1325.

Paper; 178 leaves, 5, 6 lines, 9¾ × 2¾ in.; dated N. S. 939 (A.D. 1819).

PAÑCARAKSHĀ.

Inaccurately written. Compare R. A. S. Cat. No. 56.*

This work is thus described by Mr Hodgson (*Essays*, p. 18), "an Upadeśa Dhárańí, an account of the five Buddha-Saktis, called Pratisará, &c.; prose; speaker, 'Sákya; hearer, Ánanda Bhikshu."

Begins:

एवं मया श्रुतमेकस्मिन्समये भगवान्महावज्रमेरुशिखरकूटागारे विहरति स्म। महावज्रसमाधिभूमिप्रतिष्ठाने महावज्रकल्पवृक्षसमलंकृते।°

1. महाविद्याराज्ञीमहाप्रतिसरायाः प्रथमकल्पः समाप्त। 36*b*.

आर्यमहाप्रतिसराया महाविद्याराज्ञा रक्षाविधानकल्पो विद्याधरस्यायं समाप्त। 48*b*.

2. आर्यश्री महासाहस्रप्रमर्द्दिनी नाम महा[या]नसूत्रं समाप्त। 109*a*.

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* The great number and antiquity of the copies of this intrinsically uninteresting work are doubtless due to its use in Buddhist swearing (Wright's *Nepal*, p. 147 note).

3. आर्य श्री महामायूरी विद्याराज्ञी सर्वार्थसाधनी समाप्त। 167*a*.

4. आर्य महाशीतवती नाम वीया (विद्या ?) राज्ञी समाप्त। 172*b*.

Ends:

इति मन्त्रानुसारीनि(*sic*) परिसमाप्त। आर्यश्रीमहाप्रतिशरा महासाहस्रप्रमर्द्दिनी महामायूरि महाशीतवति महामन्त्रानुसारनि। एतानि पंच महारक्षासूत्राणि समाप्त।

Add. 1326.

Paper; 225 leaves, 6 lines, 15½ × 4 in.; dated N. S. 839 (A.D. 1719).

DHĀRAṆĪ-SAṄGRAHA.

Good close and regular Nepalese hand-writing.

At the beginning and end of the work are somewhat brilliant illuminations of deities, etc. The binding-boards are also illuminated.

A collection of Dhāraṇīs different from the Dhāraṇī-saṅgraha of R. A. S. Cat. No. 55, and also from Add. MS. 1485.

Begins, after invocatory preface:

प्रथमतलं पर्वतारण्यादेरत्युच्चशिखरशिरो°

The collection contains many hundreds of short dhāraṇīs, connected with all the chief personages of the Buddhist Pantheon, as well as with some of the chief literary works: e.g. the 'Lotus' and the Laṅkāvatāra (8*b*).

The colophon commences (223*b*) in what is intended (see below) for Sanskrit:

इति स्कण्डपुराने (*sic*) शनिश्वस्तवस्तोत्र समाप्तः। इति धारणीसंग्रहः संक्षिप्तः परिसमाप्तः। ये धर्मा°। देयधर्मोऽयं प्रवरमहायानयायिनः ... etc. श्रीत्रैलोकर-स्त्री पूर्णावती इयो प्रमुखादिसगणपरिवारा णां यत्पुण्य° etc.I... नेपालेश्वर...श्रीशजयमहीन्द्रसिंहमल्लदेव† .परमभट्टारकदेवानां ..विजयराज्ये।

† Wright's Nepal, p. 48.

दानपति श्रीकान्तिपूरी महानगी श्रीभास्करदेव संस्कारितसत (*sic*) श्रीकेशवचन्द्रकृत पारावर्तमहाविहाराधिष्ठित कस्मिरपर्दी नाम क्करच्छेभो। मार्गस्य पूर्व्वपार्श्वे स्थित-गृहाधिवाशिन धर्म्मात्मा श्रीत्रैलोकर। तस्य भार्य्या पूर्णवती लक्ष्मी। त्रैलोकरस्य प्रथमभार्य्यायाः। प्रथमपुत्र शाक्य° धर्म्मात्मा धर्म्मचन्द्र। तस्य कान्ता विष्णुमती त्रैलोकरस्य द्वितीयभार्य्यायाः। प्र° पु° पुण्यात्मा शाक्य° बुद्धशरण। द्वि° पु° गणात्मा शा° करुणामय॥ धर्म्मचन्द्रकस्यात्मज वाचकुमार श्रीधर्म्मचरण। त्रैलोकस्य पुत्रीकन्यप्रदान पुण्यवती लक्ष्मी। द्वि° चक्रवती लक्ष्मी॥ एते सहानुमतेन इद भगवती शी २ धारणीसंग्रहपुस्तक, पितकागतपत्रे कर्ज्जराचरेण लिखितं कृत्वा गृहे ष्ठापिता भवन्ति॥ अथ देशभाषा

The vernacular colophon accordingly follows. Then a blessing; after which:

सम्वत् ८३९ भाद्रवपदमास शुक्लपक्षे... etc.

लिखितं। लेखकस्य काष्ठमण्डप महानगले तलमूर महाविहारे खण्डचूकमहापुष्करिण्यां पूर्व्वदिशस्थित वजदेव्याचरणाम्वुज शेवित महापात्रकुलश्रीवज्राचार्य्य श्रीपतिदेवेन लिखितसम्पर्णं करोमि। यथा दृष्टं°...। भग्नपृष्ठ..

(For these and other scribe's verses see Max Müller, *Ṛigveda* Pref. p. xi.). Then follow a line of vernacular and the final invocation.

Add. 1327.

Paper; 78 leaves, 6—7 lines, $15\frac{3}{4} \times 3\frac{1}{2}$ in.; in various hands, XVIII—XIXth cent.

DVĀVIṂÇATYAVADĀNA-KATHĀ.

Carelessly written. For the beginning see Add. 1274.

Ends:

इति द्वाविंशति अवदानकथायां चन्दनावदानद्वाविंशतिः परिच्छेदः समाप्त।

This MS. does not contain the epilogue found in Add. 1274 and the Paris MS., but ends with its 22nd *avadāna*. The names in the index on the cover do not in all cases accord with the colophons.

Add. 1328.

Paper; 81 leaves, 14—16 lines, $13\frac{3}{4} \times 6$ in.; modern.

JĀTAKA-MĀLĀ.

A transcript of the *Jātakamālā*, containing 34 jātakas. See Add. 1415 for an account of the work. After the close of the 34th Jātaka (80*a*), ending as in Add. 1415, a short concluding chapter is added in this MS.

Begins:

अथावोचज्जगन्नाथं भगवन्तं ह्वि काश्यपः।
भगवान् बोधिसत्वो ऽसौ कुत्र गन्ता भविष्यदिति (-ष्यति?)॥
तत्सर्वं श्रोतुमिच्छामि वद मे वादिपुङ्गव।

Ends:

॰पातालभूमौ प्रमुदितमनसो वीतरागादिदोषाः।

After which the colophon of the last tale is repeated:

इति श्रीबोधिसत्वावदानमालाया शतपत्रजातकं नाम चतुस्त्रिंशत्तमं समाप्तमिति।

Add. 1329.

Paper; 67 leaves, 9 lines, $13\frac{3}{4} \times 4\frac{3}{4}$ in.; modern.

GUHYASAMĀJA (PŪRVĀRDDHA).

This MS. is a copy made for Dr D. Wright, unfortunately from the same MS. from which Add. 901 is taken; compare the marks of lacunae which coincide throughout. The only slight differences I have noted are in two titles, see Add. 901 supra. Ch. i. ends 5*a*; ii. 6*a*; iii. 7*a*; iv. 8*a*; v. 8*b*; vi. 10*a*; vii. 12*a*; viii. 13*a*; ix. 14*b*; x. 16*a*; xi. 18*b*; xii. 21*b*; xiii. 29*b*; xiv. 35*a*; xv. 43*a*; xvi. 48*a*; xvii. 57*b*; xviii. 67*a*.

Add. 1330.

Stout yellow paper; 84 leaves, 6 lines, 12½ × 3 in.; dated N. S. 761 (A.D. 1641).

KĀRAṆḌA-VYŪHA (prose version).

The lines are ruled and the writing is regular, though not so fine as we sometimes find at this time.

There are five illustrations, somewhat poor in colour and drawing. The colophon is in the vernacular. See Add. 1267.

Ends:

आर्यकारण्डव्यूहमहायानसूत्ररत्नराजं समाप्तं।

Add. 1331.

Paper; 33 leaves, 6 lines, 8¼ × 3½ in.; modern.

Part of the AMARA-KOÇA.

Ends abruptly with the lines in the *bhūmi-varga*:

धरा धरित्री धरणिः चोणी ज्या काश्यपी चितिः। सर्वसहा वसुमती — (II. i. 2).

Add. 1332.

Paper; 22 leaves, folded backwards and forwards, 7 lines, 8¼ × 2¾in.; XVIIIth cent.!?

NĀMA-SAṄGĪTI and STOTRAS.

A volume of gāthās and stotras, addressed to Lokanāth (Macchendra?), Avalokiteçvara, &c. in very corrupt Sanskṛit, and occasionally perhaps in some native dialect. *Stotra* is always written *totra*.

Begins at p. 9:

कामुलिपर्व्वतपितसुवर्ण जचकिन्नरनागमनुष्यदुदुमकेंदर सागरनन्दि त्रिच्चिनारायन देव नमस्ते। वामलउचवसागरजच नन्दीकपीतसुराय कमाने सूर्य्य सुमण्डल सूर्य्यं सुतेज त्रिषणु०।

This hymn occurs in Add. 1333 leaf 2.

The following are the colophons of the stotras:

इति श्री अनन्तनागराजाविरचितं श्रीलोकनाथतोत्रं समाप्त।

इ॰ श्रीमच्छ्रीमदार्य्यावलोकितेश्वरभट्टारकस्य जमराजास्तवतोत्रं परिसमाप्त।

इ॰ श्रीमदार्य्याव॰ कस्य त्रिष्णुनारायनतोत्रं समाप्त।

इ॰ आ॰ कस्य चर्युतिया (?) विरचितस्तवतोत्रं परिसमाप्त।

इ॰ आ॰ कस्य रूपस्तवतोत्रं परिसमाप्त।

The Nāma-saṅgīti then follows; see Add. 1323.

Add. 1333.

Paper; 48 leaves, folded backwards and forwards, 6—7 lines, 7 × 3¼ in.; dated N. S. 917 (A.D. 1797).

STOTRAS.

The MS. is in several hands, some being mere modern scribble.

The book is said to contain hymns and prayers in Sanskrit with a Newari translation.

The chief colophon runs:

इति श्री आर्य्यावलोकितेस्वरवधभट्टारकस्य कारुणास्तकटोत्रं (*sic*) समाप्त। सम्वत् ९१७ श्रावन वदि २।

In another page occurs, in a later hand, the date सम्वत् ७४३।

Add. 1334.

Paper; 20 leaves, folded backwards and forwards, 5 lines, 7½ × 3 in.; modern.

BHĪMASENA-PŪJĀ.

Several leaves are blank or only filled with diagrams. The writing is very careless.

The work contains a short liturgy, with prayers and hymns and references to ceremonial acts such as *candanādi-pūjā*, &c.

Begins:

दे (है ?) मुत्तिजय जापयाय (?)

Ends:

इति भिमसेनपूजा समाप्त ।

Add. 1335.

Coarse brown paper; 3 leaves, 5 lines, 12¾ × 3 in.; modern.

PRAYERS.

Some tattered leaves containing short passages and invocations. The beginning is torn, and there is no regular colophon.

Ends:

भक्त्याहं वाचयामि प्रणमितसित्तसा (?) त्वं महायाणश्रुत्वं (*sic*) ।

Add. 1336.

Paper; 3 leaves, 6 lines, 7½ × 3 in.; modern.

DHĀRAṆĪS to PARṆĀ-ÇAVARĪ.

Apparently a fragment from a collection, one leaf being numbered 24. A Parṇa-çavarī-sādhana occurs in the Sādhana-mālā-tantra Add. 1648, leaf 90.

Add. 1337.

Paper; 1 leaf, 8 lines, 7½ × 3 in.; modern.

PRAYERS.

This leaf contains short mantras addressed to the eight *Mātṛikās*.

Add. 1338.

Coarse brown paper; 9 leaves, 6—7 lines, 8 × 4 in.; modern.

PRAYERS.

Several of the pages are blank or illustrated with symbols and coloured drawings of the Mātṛikā goddesses. It contains apparently

some prayers used in their worship in a very corrupt Sanskrit or patois.

Add. 1339.

Paper; 272 leaves, 16—17 lines, 15 × 7 in.; modern.

MAHĀVASTU.

An edition of the text with introduction and commentary is now being published by M. E. Senart. Vol. i. which has already appeared (Paris, 1882, 8vo.), corresponds to leaves 1—83*b* of this MS.

इति श्रीमहावस्तु सानुगीतं स° । 13*b*.

इ° श्रीमहावस्तु अवदाने बज्रबुद्धसूत्रं (?) स° । 15*b*.

इ° श्रीम° प्रथमा भूमिः स° । 21*b*.

इ° श्रीम° द्वितीया भूमिः स° । 23.

इ° श्रीम° तृतीया भूमिः स° । 25.

इ° श्रीम° चतुर्था भूमिः स° । 27*b*. etc., the 10th "bhūmi" ending at 44*b*.

°दीपंकारवस्तु समाप्तं ॥ 57*b*.

°मङ्गल वस्तुं° 57*b*.

°त्रिशकुनीयं नाम जातकं° 63*b*.

(The story of Rakshita is wanting in this MS.).

°ऋषभस्य जातकं° 65*b*.

°छत्रवस्तुं समाप्तं 67.

°मलिनीयवस्तु समाप्तं 70*b*.

°ज्योतिपालस्य सूत्रं° 75*b*.

°ज्योतिपालस्य व्याकरणं° 76*a*—*b*.

°कोलिय नामोत्पत्ति° 80*b*.

°मंजरीजातकं° 94*b*.

°गोधाजातकं° 95.

°यशोधराय हारप्रदानजातकं (*sic*) 95*b*.

°यशोधरायव्याघ्रीभूतायजातकं° 96.

°धर्मपालस्य जातकं° 98.
°शरक्षेपणजातकं° 98*b*.
°अमरायै कर्मारकाधीतायै जातकं° 99*b*.
°शिरीजातकं° 100.
°किन्नरीजातकं° 105.
°पञ्चमहास्वप्नं समाप्तं 110*b*.
°श्यामायजातकं° 119*b*.
°चम्पकस्य नागराजस्य जातकपरिकल्पपदा 120.
°कण्ठकस्य व्याकरणं° 122*b*.
°सुजाताव्याकरणं° 124*b*.
°श्यामकगिरिजातकपरिकल्पं° 128.
°श्यामकजातकं° 130.
°शिरीप्रभस्य मृगराजस्य जातकं° 131*b*.
°शकुन्तकजातकं° 132*b*.
°कच्छपजातकं° 133.
°मर्कटजातकं° 134.
°शकुन्तकजातकं° 135.
°मृगराज्ञो सुरूपस्य जातकं° 135*b*.
°अवलोकितं नाम सूत्रं परिसमाप्तं 145*b*.
°अवलोकितं नाम सूत्रं महावस्तुस्य परिवारं समाप्तं 160.
°अवदाने कुशजातकं° 186*b*.
°वृषभजातकं° 186*b*.
°वानरजातकं° 186*b*.
°वानरीजातकं° 187.
°पुण्यवन्तो नाम जातकं° 189.
°विजीतावी वैदेहराज्ञो जातकं° 190.
°महाकाश्यपस्य वस्तुप्रव्रज्यासूत्रं समाप्तं 192*b*.
°शालिपुत्रमौद्गल्यायनप्रमुखानां पञ्चानां भिक्षुशतानां राक्षसीद्वीपक्षिकानां जातकं° 256*b*.

°पितापुत्रसमागमं समाप्तं 205.

°काकजातकं नाम° 206.

°हस्तिनिकाजातकपरिकल्पं° 207.

°हस्तिनीजातकं° 207*b*.

°नलिनीये राजकुमारीये जातकं° 212.

°पद्मावतीये परिकल्पं° 216.

°पद्मावतीये पूर्वयोगं° 216*b*.

°राहुलभद्रकुमारस्य पूर्वयोगं° 217*b*.

°उपलिंगंगपलानां जातकं° 221*b*.

°महागोविंदो भगवतो पूर्वनिवाससंप्रयुक्तं सूत्रं° 227.

°बहुबुद्धसूत्रकं° 232.

°धर्मलब्धस्य सार्थवाहस्य जातकं° 241.

°कथायां आज्ञातकौण्डिन्यजातकं° 251.

°कोशलराज्ञो जातकं° 252.

°पञ्चकानां भद्रवर्गिकाणां जातकं° 253.

°शरभजातकं° 255*b*.

°त्रिंशगोष्ठिकानां प्रव्रज्या 256.

°आयुष्मतापूर्णमैत्रायणीपुत्रस्य जातकं° 257.

°नालकप्रश्नो° 258.

°सभिकस्य वस्तुप्रश्नाचर्याश्रवचपाप्रव्रज्या स°। 260*b*.

°यशोदस्य श्रेष्ठिपुत्रस्य वस्तु° 263*b*.

°यशोदस्य श्रेष्ठिजातकं° 263*b*.

°अश्विसेनस्य जातकं° 264*b*.

°आयुष्मतानां उरुविल्वाकाश्यपनादिकाश्यपानां जातकं° 267*b*.

°अरिन्दमराजजातकं° 272.

°इदमवोचद्भगवान् etc.।
आर्यमहासांघिकानां लोकोत्तरवादिनां पाथेन इति श्री-महावस्तु अवदानं समाप्तं। ये धर्म° etc.।

Then come 8 lines in praise of the spiritual benefit etc. of the book; after which follows:

ग्रथप्रमाण श्लोक १०५७८ ॥ शुभम् ॥

Add. 1340.

Paper; 63 leaves, 6 lines, 10 × 3¾ in.; dated N. S. 962 (A.D. 1842).

HE-VAJRA-ḌĀKINĪJĀLASAMBARA-TANTRA from the DVĀTRIṂÇATKALPA-TANTRA.

Inaccurately written. In two parts; cf. R. A. S. Cat. No. 40. It consists of a dialogue between Bhagavat and Vajragarbha.

Begins:

एवं मया श्रुतमेकस्मिन्समये भगवान्सर्व्वतथागतकायवाक्चित्तवजयोषिद्भगे (?) विजहार। तत्र भगवानाह।

Part I.

1. वज्रकुलपटलः प्रथमः (Cod. वजकुरषतालप्र°)। 4*a*.
2. हेवज्रडाकिनीजालसम्बरे मन्त्रपटलो द्वितीय। 8*a*.
3. देवतापटलस्तृतीयः। 10*a*.
4. देवताभिषेकपटलश्चतुर्थः। 10*b*.
5. [तत्त्वपटलः पञ्चमः† ।] (?)
6. चर्यापटलंः षष्ठमः। 14*b*.
7. क्षोमायिथनिर्णयपटलः (?) सप्तमः। 17*a*.
8. हेवज्रयोगिनीचक्र नाम महायोगिनीमेलायकपटलो ऽष्टमः। 21*b*.
9. विसुद्धिपटलो नाम नवमः। 23*a*.
10. अभिषेकपटलो दशमः। 26*b*.

वज्रगर्भाभिसंबोधि नाम कल्पराजः समाप्तः। 27*b*.

Part II.

1. हेवज्रडाकिनीजालसंवरे द्वितीयकल्पस्य प्रथमः पटलः। 29*a*.

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† Not found in MS., but added from Add. 1697. 2, lf. 7*a*.

2. हे॰ ज॰ सिद्धिनिर्णयो नाम पटलो द्वितीयः। 34*b*.

3. हे॰ ज॰ सर्व्वतन्त्रनिदानसंध्याभावो (?) नाम पटलस्तृ-तीयः। 40*a*.

4. हे॰ ज॰ सर्व्वतन्त्रमुद्रणपिण्डार्थे नाम पटलश्चतुर्थः। 48*b*.

5. हेवज्राभ्युदयपटलः पञ्चमः। 54*b*.

6. हेवज्रडाकिनी जालसम्वरे घटविधानपटलः षष्ठः। 55*b*.

7. हे॰ ज॰ भोजनविधिपटलः सप्तमः। 56*b*.

8. हे॰ ज॰ विनयपटलो ऽष्टमः। 57*b*.

9. हे॰ ज॰ मन्त्रोद्धारपटलो नवमः। 61*a*.

10. हे॰ ज॰ जापपटलो दशमः। 61*b*.

11. सहजार्थयोगपटल एकादशः। 62*b*.

महामन्त्रराजमहाकल्पः द्वात्रिंसत्कल्पोद्धृत[क]ल्पद्वयात्मक-महामन्त्रराजः समाप्तः। ये धर्मा॰। स्वस्ति श्रीसम्वत् ८६२ मिति चैत्र शुदि ३॰

Add. 1341.

Paper; 97 leaves, 6 lines, 14 × 4 in.; dated N. S. 963 (A.D. 1843).

SUVARṆAVARṆĀVADĀNA.

Written by several scribes. It is a portion of the Vratāvadāna-mālā (extant in the As. Soc. Beng. Collection at Calcutta). In 3 chapters.

Begins, after invocations and enumeration of certain Bhikshus:

जयश्रीभिक्षव यो सौ जिनश्रियमुवाच तं श्रूयतां कथयिष्यामि लक्षचैत्यव्रतं महत्।

1. इति श्रीव्रतावदानमालायां सुवर्ण्णवर्ण्णावदानं चैत्यव्रतानुशंसायां लक्षचैत्यसमुत्पत्ति नाम प्रथमाध्याय। 18*b*.

2. इति व्रत॰ चै॰ द्वितीयावदानं। 69*b*.

Ends:

इति व्र॰चै॰ सुवर्ण्णवर्ण्णावदानं नाम तृतीयावदानं समाप्त।

वह्निरसग्रहैर्वर्षे ज्येष्ठमासे शितेदले। श्रीनील मुनिनामैन (*sic*) त्यलिखत्पुष्टकमिदं।

The first chapter introduces a sārthavāha Divākara, son of Ratnākara, who visits Mahākāçyapa.

The origin of the name Suvarṇavarṇa is to be found in the second chapter, lf. 22*b*, l. 1.

The third chapter tells of a sārthavāha Karṇa, and commences by relating the circumstances of the birth of his son, named Dvirūpa, 71*b*.

The date is in figures, and the name of Rāja Vikramasāh is appended.

Add. 1342.

Paper; 79 leaves, 7 lines, $13\frac{1}{2} \times 4$ in.; modern.

SUVARṆA-PRABHĀSA.

The beginnings and endings of the chapters substantially the same as in Add. 875 (which see). The postscript however consists only of the verse **ये धर्मा°**, with another verse of invocation not found in Add. 875. At the end is a leaf which a note by Dr D. Wright states to have been put with this MS. simply as a cover. It is the beginning of a modern copy of the Paramārthanāmasaṅgati (see Add. 1347), giving the first $7\frac{1}{2}$ çlokas.

Begins:

अथ वज्रधरश्रीमान्। दुष्टदान्तदमकं परः त्रैलोकविजयविलः गुह्यरात् कुलिस्वरः (*sic*) ॥ १ ॥

Add. 1343.

Paper; 71 leaves, 4—5 lines, $7 \times 2\frac{1}{2}$ in.; in various hands, mostly XVIIIth century.

A DHĀRAṆĪ-SAṄGRAHA.

Leaves 16, 38, 39 are wanting.

Ends:

आर्य्यः श्रीबुद्धभट्टारकस्य दशबलाष्टवस्तोत्रं समाप्तः।

We find here several of the charms that are usually comprised in such collections; e.g. the *Vasundhārā* (4), the *Gaṇa-patihridaya* (10*b*) and the *Marīci* (19); all of which are in the *saṅgraha* of R. A. S. Cat. No. 79.

Add. 1344.

Paper; 79 leaves, 7—9 lines, 11 × 4½ in.; ordinary modern Devanāgarī hand.

AMARA-KOÇA.

Well written with daṇḍas in red ink, and occasional comments in a small fine hand written over the lines.

The work begins with the stanzas given in Deslongchamps' edition, p. 1. The first Kāṇḍa (lf. 16) has its own index and cover. The MS. concludes with an index.

Add. 1345.

Paper; 17 leaves, 10—12 lines, 13 × 4½ in.; modern.

KAPĪÇĀVADĀNA.

There are copies at Oxford and Paris. See also Add. 1537.

After a preface of four lines, containing benedictory invocations and promise of bliss to the reader, it begins:

एवं मया श्र° भगवाञ्छ्रावस्त्यां महानगर्यां विहरति स्म। तत्र भगवांश्छाक्यमुनिस्तथागतो अर्हन् सम्यक्संबुद्धानेकैर्भिक्षुशतसहस्रैः सार्द्धं जेतवने...।

1. Ends:

इति कविशावदाने (*sic*) पूर्वजन्मवर्णना नाम प्रथमाध्यायः। 3*b*.

2. इति कपीशा° मानुष्यावतारवर्णनो न° द्वितीया°। 4*b*.

3. क° शैशवजन्मवर्णन° तृतीया°। 6*b*.

4. क॰ सर्वानन्दजन्मव॰ चतुर्था॰। 8*a*.

5. इ॰ पिण्डपात्रप्रदानव॰ पञ्चमा॰। 9.

6. इ॰ नीतिनिर्देशव॰ षष्ठमा॰। 10*b*.

7. इ॰ पूजाफलव॰ सप्तमा॰। 13*b*.

8. इ॰ युगादिव॰ नामाष्टमा

Ends:

इ॰ श्रीकपीशावदान चर्य्याव्रतनिर्देशवर्णनो नाम नवमाध्याय: समाप्तं।

ये धर्मशास्त्रं च लिखापयन्ति.. (a scribe's verse).

Add. 1347.

Paper; 63 leaves, 5 lines, 8 × 3 in.; modern.

PARAMĀRTHA-NĀMA-SAṄGATI (?).

Very corrupt Sanskṛit and vernacular (the latter in red ink).

Begins (after invocations to 'Mahānātha'):

अथ वज्रधरश्रीमान्दुर्द्दान्तदमकपर: त्रैलोकविजयिवीर गुह्यराट् कुलिशेश्वर॥

1. अधेस्वनाज्ञानगाथा षोदश। 8.

2. प्रतिवचनगाथा षट्। 10.

3. मायजालाभिशंवोधिककर्म्मगाथा त्रिस (*sic*)। 12*b*.

4. वज्रधातुमहामण्डलज्ञान गाथा चतुर्दश। 17*b*.

5. शुविशुद्धधर्मधातुज्ञानगाथा पञ्चविंशति। 26*b*.

6. आदर्शज्ञानगाथापार्दोनशार्द्धदश (?)। 30*b*.

7. प्रत्यङ्गनाज्ञान गाथा द्वाचत्वारिंशत्। 45*b*.

8. कृत्वानुस्थान गाथा पञ्चदश। 59.

9. इति पञ्चतथागतागाथा पञ्च। 60*b*.

Ends:

इति उपसंहारगाथा षट्।

आर्य्यमायाजाल षोदशशाहस्त्रश्रीमहाजोगतन्त्र तयार्थि (?) समाधिजालपतराभगवन्त तथागतः श्रीशाक्येमुनिभाषित भगवन्तं मञ्जुश्रीज्ञानसत्वस्यद्दय परमार्थनामसङ्गति परिसमाप्तः।

Then follows a vernacular version of the above lines.

Add. 1348.

Paper; 27 leaves, 5 lines, 8 × 3 in.; dated N. S. 937 (A.D. 1807).

[MAHĀ]-PRATYAṄGIRĀ-[DHĀRAṆĪ].

See R. A. S. Cat. No. 77. A pencil note on the cover by Dr Wright describes the contents as "Prayers or mantras against sickness, witches, etc."

Begins:

एवम्मया श्रुतमेकस्मिन्समये भगवान् देवेषु त्रयत्रिंशेषु विहरति स्म॥ सुधर्म्मायां देवसभायां महता भिक्षुसंघेन सार्द्धं महता च बोधिसत्वसंघेन°

Ends:

आर्य्यसर्व्वतथागतोष्णीष। सितातपत्री नामापराजिता महाप्रत्यंगिरा महाविद्याराज्ञी नाम धारणी समाप्तः।°

सम्वत् ९३७ मि ज्येष्ठवदि ५ संपूर्ण भवति। यादृष्टं etc. (a scribe's verse).

Add. 1351.

Paper; 19 leaves, 7 lines, 11 × 4 in.; dated N. S. 982 (A.D. 1862).

Work on SAṂVATS (Vernacular).

On each leaf is written षष्टे सं-म्वत्सरे (thus divided between the two margins).

Begins:

अथ साठिसम्वत्शर लिख्यते।

Ends:

ईति ब्रह्मविंसः विष्णवीसः रुद्रविंसः स्वस्तिसम्वत्सरः समाप्तः॥

Add. 1352.

Paper; 15 leaves, 5 lines, 11 × 3 in.; dated N. S. 985 (A.D. 1865).

MAHĀKĀLA-TANTRA.

This is probably an abstract of part of the larger Mahākāla-tantra-rāja (R. A. S. No. 47 and Paris Bibl. Nat. Nos. 47 and 48). See the account in Burn. *Intr.* p. 539. On the Tibetan version, see Feer in Ann. G. ii. 29.

The MS. begins like that of the R. A. S., and on leaves 7*a*, 10*a* the colophons are those of Chapters V. and VII. respectively of that MS.

We have also (leaf 12) वस्यपटलः (cf. *ibid.* Ch. XVII.); (13) वर्खायनप° (? cf. Ch. XXII.); (14) सर्वसत्त्वस्यार्थाय पटलं ॥

Ends:

इति श्री ३ वजविरमहाकालमन्त्रमन्त्रीमहाज्ञान-महाकार- (leg. °ाल°) तन्त्रव्याख्यान-महाविरमन्त्रमाहाकालतन्त्रधारनि-महाज्ञानसूत्र (*sic*) [स]माप्त। Then follows the date, see above.

Add. 1353.

Paper; 26 leaves, 6 lines, 8 × 3 in.; modern.

UTPĀTA-LAKSHAṆA-[LOKEÇVARA-BHĀSHITAṂ].

A work on omens, in two parts. The work "Lokeçwara-parādjika" at Paris, Bibl. Nat. (*D.* 129) is identical (save in its preface) with the second part of this work.

Begins, after invocation to Mañjuçrī:

उत्पात[:]कथ्यतां देव श्रूयतां मम संस्फुतं।
अतिसंदश्वमजाते (?) देवमञ्जुश्रिय॥ देवोवाच।
श्टणु सुधन प्रवक्षामि शुभाशुभपरिक्षणं (*sic*)।

The first part of the work, in 54 stanzas or sections ends:

इति उत्पातलक्षं। मंजुश्रीपाराजिका इति 12*a*.

Then follow two lines in a vernacular.

Part 2 consists of 55 stanzas with introduction and a long postscript.

The preface is a short dialogue between Tārā and the Buddha.

The first stanza begins:

क्षणविम्बध्वजादीनां क्षणव्याघ्रस्तथैव च।
राष्ट्रे वनस्पतौ प्रवेशे न दृश्यते न तथापि वा स्वामिनं मृत्युमेवाह।
त्रयमासं न वर्षतः।...

The work ends:

इति उत्पातलक्षणलोकेश्वरभाषितं तारा पृच्छति समाप्तः। लिखितं यहिति तोल क्षाथ वहालया श्रीवज्राचार्य कुलवजनं लिखापितादिनकुल शुभं॥
३३५

Add. 1355.

Palm-leaf of a lightish grey, and not of the brown or yellow colour that is found in early MSS.; 22 leaves, 5 lines, 9½ × 2 in.; dated N. S. 696 (A.D. 1576).

VASU-DHĀRAṆĪ [or VASUDHĀRĀ-DHĀRAṆĪ].

The handwriting is square, close, and regular. Written in the reign of Sadāçiva. The leaves are numbered 1—22, of which leaf 14 is missing.

The dhāraṇī is introduced by the narration of part of the tale of Sucandra (see Add. 1400).

Begins (after invocation and two lines of preface): **एवं मया** etc.

The tale begins thus (2*a* line 2):

तेन खलु पुनः समयेन कौशम्ब्यामहानगर्यां सुचन्द्रो नाम गृहपतिः प्रतिवसति स्म।

Ends:

आर्यश्रीवसुधारा नाम धारणी समाप्ता। देयधर्मोऽयं महायानयायिनः परमोपासक प्रादत (?) -सालगूहाधिवासिनजक्षराजभाराभार्यापुत्रपौत्रादि* (?) सगरपरिवारस्य यदत्र

* For *sālagūha* compare Add. MS. 1354.

पुण्यं तद्भवात्वचार्य मातापितृपूर्वङ्गमङ्कृत्वा सकलसत्वराशेर-नुत्तरज्ञानफलमवाप्नुयादिति। सम्वत् ८७८ etc. (see above)। महाराज ... सादासिवमल्लदेवस्य* विजयराज्ये।

Add. 1356.

Paper; 42 leaves, 5 lines (ruled), 6 × 2½ in.; dated N. S. 860 (A.D. 1740).

DHĀRAṆĪS.

Leaf 20 is written in a very inferior, and more recent hand.

The collection is called Saptavāra in Dr D. Wright's list, *Hist. of Nepal*, p. 318. Compare the collections in R. A. S. Cat. No. 59 (where also the name Saptavāra occurs) and No. 79.

Begins:

नमो भगवत्यै आर्यश्रीवसुधारायै। ओं आदित्यदेवतायै नमो रत्नत्रयाय। दिव्यरूपि सुरूपी च शून्यरूपि च वरप्रदा। वसुन्धरी वसुधारी च वसुश्रीश्रीकरिवरा। धरणी धारणी°

आर्यश्रीवसधारा या नामाष्टोत्तरशतकं बुद्धभाषितं समाप्त। 5*a*, etc.

आर्यगणपतिहृदयं मूलतन्त्रपरिसमाप्त। 13*b*.

आर्यश्री उष्णषविजया (*sic*) नाम धरणी परि°। 19*b*.

इति पिशाश्रीज्ञशवली (*sic*) नाम धरणिहृदयमलमन्त्र परि-समाप्त। 22.

आर्यमारीचि देवताया नाम धारणी समाप्तमिति। 25.

Ends:

आर्यश्रीनवग्रहमातृका नाम धारणी परिसमाप्त। शुभ रिखितं (*sic*) इस्तलंयुमहाविहारे ऽवस्थितभिक्षुश्रीज्ञानदेद्रो-हरो (?)। Then follow the scribe's verse and the date as above.

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* Cf. Wright's *Hist. of Nepal*, pp. 207—8.

Add. 1357.

Paper; 36 leaves, 7 lines, 11 × 3½ in.; dated N. S. 973 (A.D. 1853).

AÇVAGHOSHA-NANDIMUKHĀVADĀNA with vernacular version.

See R. A. S. Cat. No. 14, and compare Burn. *Intr.* p. 216 and Hodgson as there cited.

Begins:

वसुंधारां सदा नत्वा दारिद्रानवतारिनी।
देशयामि मनुष्यार्थं सर्वदुःखप्रमोचनी॥
अतित्यपर्वश्रीवसुंधरादेवीव्रतप्रकाशिनी। अथः कथाप्रवच-
मी (*sic*)।

Ends:

इति श्रीपूर्वश्री २ वसुंधरादेवीव्रत संपूर्ण अस्वघोषनंदिमुखो
अवदान पतीसमाप्तम (*sic*)।

Then date, as above, and a vernacular postscript.

In spite of our possessing three independent MSS., the Sanskrit is so utterly barbarous, as to render even the main thread of the story all but unintelligible to the ordinary reader.

The opening of the story however introduces a *devī*, Vasundharā, who commands a divine sage (?) Nandimukha-Açvaghosha to be born in the world of mortals (martyamaṇḍala, or, as the MSS. everywhere call it, 'matya-maṇḍala'). Nandimukha is visited by a king. Mistrusting the king's designs, the sage transforms himself through the power of the *devī* into a boar and lays waste the palace-garden. The pursuit of the boar is then described. Presently, beneath an Açva[-ttha?]-tree an Apsaras appears who proclaims the power of the Vasundharā-vrata (11*b*); further incidents illustrating this follow, a Vasundharā-vrata-sūtra being mentioned at 19*a*. Story of a maid-servant (*ceṭikā*) of the palace who practises the *vrata*. Declaration of the ten *Kuçalas* by the *devī* (32). The king and his son practise the *vrata*.

Such seems to be an outline of this incoherent emanation of the latest school of Northern Buddhist mythology.

Observe, that there appears to be nothing in the book to substantiate the statement in Burnouf, as above cited, that the work is *by* Açvaghosha. It seems rather to be a fragment of his mythical history, comparable in tone and authority to the mediæval stories about Virgil.

Add. 1358.

Paper; 27 leaves, 5 lines, $6 \times 2\frac{1}{2}$ in.; XVIIIth cent.

PRATYAṄGIRA-DHĀRAṆĪ.

For beginning and end see Add. 1348.

Ends with ये धर्म्मा...and an invocation.

There is a picture of the goddess on leaf 1.

Add. 1359.

Paper; 6 leaves, 6 lines, 9×3 in.; XVIIIth cent.

BHĪMASENA-DHĀRAṆĪ.

The work consists of 34 verses.

Begins (after invocations to Bhīmasena and the Ratnatraya):

नमो भिमाय रुद्राय गडाहस्ताय ते नमः।

Ends:

आर्य्यश्रीमहाभिमसेन नाम धारणी परिसमाप्तः॥

Add. 1361.

Paper; 12 leaves, folding backwards and forwards, 5 lines, 6×3 in.; dated N. S. 977 (A.D. 1857).

DĀNA-VĀKYA (?).

The above title is given by Dr D. Wright, but the MS. seems to give no clue. The work consists of 35 numbered stanzas or divisions, and would seem to be on ritual.

Begins:

नमः श्रीदीपङ्करबुद्धाय। भुमं दकुरण्ड कुमारविचत्रपत्रे...

Ends:

...दिव्यमाणोति पानं॥ पान॥ ३५॥

The rest of the colophon is in some vernacular dialect.

Add. 1362.

Paper; 18 leaves, 8—11 lines, 11 × 5½ in.; dated N. S. 966 (A.D. 1846).

SRAGDHARĀ-STOTRA (with vernacular commentary).

Text begins as in Add. 1272.

Ends:

इत्यार्यताराभट्टारकाया: अग्धारास्तोत्रं (*sic*) समाप्त। क्रति-राचार्यपण्डितसर्वज्ञमित्रपादानां काश्मीरकानां स्तारावर्शोत्र-धुसराज्ञानामिति (?)

Then follow the postscript and date in a vernacular dialect.

Add. 1364.

Palm-leaf; 128 leaves, 6 lines, 13¼ × 2¼ in.; Bengāli hand of the middle period; dated Vikramāditya Saṃvat 1503 (A.D. 1446).

KĀLACAKRA-TANTRA.

A leaf of this beautifully-written MS. has been reproduced in the Oriental Series of the Palæographical Society Pl. 33. See also the Introduction to the present work.

The two wooden covers are filled on both sides with mythological pictures. The edges of the leaves have a sort of indistinct pattern.

On the work see R. A. S. Cat. No. 49. Compare also Csoma de Cörös, *Asiat. Res.* xx. 488; Burnouf, *Intr.* p. 539.

Begins:

सर्वज्ञं ज्ञानकायं दिनकरवपुषं पद्मपत्रायताक्षं सिंहासनस्थं सुरवरनमितं मस्तकेन प्रणम्य।°

1. इति श्रीमदादिबुद्धोद्धृते श्रीकालचक्रे लोकधातुविन्यासपटल: प्रथम: ॥ (169 stanzas) 21.

2. °अध्यात्मनिर्णयो नाम पटलो द्वितीय: ॥ (180 stanzas) 42.

3. °अभिषेकपटलस्तृतीय: (203 stanzas) 66.

4. °साधनपटलश्चतुर्थः (234 stanzas) 95.

5. इति द्वादशसाहस्रिकादिबुद्धोद्धृते श्रीमति कालचक्रे ज्ञानपटलः पंचमः॥ इति श्रीमत्कालचक्रतन्त्रराजः समाप्तः॥ (261 stanzas).

Then follows:

ये धर्मा°। देयधर्मोऽयं प्रवरमहायानानुयायिनां। श्रीमच्छाक्यभिक्षुश्रीज्ञानश्रीकानां यदत्रपुण्यं तद्भवत्वाचार्योपाध्यायमातापितृपूर्वङ्गमं कृत्वा सकलसत्वराशेरनुत्तरासम्यक्संबोधिज्ञानफललाभायेति। परमभट्टारकेत्यादिराजावली पूर्ववत् श्रीमद्विक्रमादित्यदेवपादानामतीतराज्ये सं° १५०३ भाद्रवदि १३ बुधे लिख्यापितेयं श्रीमत् भिक्षु श्रीज्ञानश्रीकैः। लिखितेयं मगधदेशीयकझारग्रामसासनिककरणकायस्थश्रीजयरामदत्तेनेति। केरकीग्रामावस्थितेन॥ 128*a*.

Add. 1365.

Paper; 259 leaves, 6 lines, 14 × 4½ in.; dated N. S. 986 (A.D. 1866).

GUHYASAMĀJA (PŪRVĀRDDHA and PARĀRDDHA).

For the remaining portion of the work, see Add. 1617. From the colophon, 258*b*, we might infer that only Part 2 is known as *Tathāgata-guhyaka;* but from the size of the Paris MS. of that name (255 leaves), it would seem that the name refers to both Pūrvārddha and Parārddha. Mr Hodgson makes the names Guhyasamāja and Tathāgataguhyaka synonymous (*Ess. Lit. Nep.* 17). The work ranks as a "dharma" in Nepal; see Burn. *Intr.* 68, 542.

Begins, after invocations to the Bodhisatvas, etc.:

ए° म° श्रु° ए° स° भगवान् etc., see Add. 901.

I. (Pūrvārddha):

1—7 also substantially the same titles.

8 is entitled मन्त्रसमय (instead of the *vox nihili* of Add. 901 8*a*), 20*a*.

10—18, see Add. 901.

Ends:

इति श्री... रहस्यादिनिर्गमश्रीगुह्यसमाजस्य महातन्त्रराजस्य पूर्वार्द्धः समाप्तः। समाप्त। श्रीगुह्यसमाजपूर्वार्द्धः। ये धर्मा°

II. (Parārddha). Begins (after two invocations):

एवं मया श्र° ए° स° भगवान् सर्वतथागतकायवाक्चित्तवजयर्योग्निद्रगेषु (corr. योषिद्भगे cf. Add. 1617. 1) विहरति। सर्वाकाश° । 102*a*.

1. इति सर्वतथागतकायवाक्चित्तरहस्याद् गुह्यसमाजे अभिधानाभिधेयाधिचित्तोत्पादादिभावना तत्वप्रकरणः प्रथमः पटलः । 106*a*.

2. वोधिचित्तावतार नाम द्वितीयः पटलः । 109*b*.

3. इ° स° समाजे तत्वादेशस्तृतीयः प° । 111*a*.

4. इ° स° सम्पुटोद्भव नाम (cf. Add. 1617, ch. 5) चतुर्थः प° । 115*b*.

5. इ° स° महातन्त्रराजे वोधिचित्ताभिषेको द्वितियस्य (*sic*) पंचमः प° । 119*b*.

5 (bis). इ° स° सर्वतन्त्रराजे प्रज्ञापायार्थभावना द्वितीयस्य पंचमः प° । 122*b*.

6. इ° स° द्वि° षष्ठः प° । 124*b*.

7. इ° स° सर्वत° श्रीसम्पुटोद्भवकल्पराज द्वितीय सप्तमः प° । 128*b*.

8. इ° स° स° द्वि° श्रीहेरुकोत्तपत्तिकथनन्नाम अष्टमः प° । 130*b*.

9. Title wanting.

10. इ° स° द्वि° वीजोत्पत्तिकथनन्नाम दशमः प° । 133*a*.

11. इ° स° द्वि° एकादशः प° । 139*b*.

12. इ° स° द्वि° कटपुतनीचिक्कमुद्राकथनं द्वादशः प° । 141*a*.

13. इ° स° चिक्कमद्राचतुर्थस्य प्रकरणन्नाम त्रयोदशः पदलः । 143*a*.

14. इ° स° द्वि° वज्रडाकिनीसंकेतकल्पराजन् नाम (cf. Add. 1617, ch. 6) चतुर्दशः प°। 143*b*.

15. इ° स° द्वि° स° सर्वतन्त्रनिदानभूमि (*sic*) लायकस्थानप्रकरणं नाम पंचदशः प°। 145*a*.

16. इ° °सम्पुटोद्भवचर्य्याकल्पन्नाम षोदशः (*sic*) पटलः। 153*b*.

17. इ° स° °वसन्ततिलका नाम सप्तादशः प°। 164*b* (cf. Add. 1617, ch. 9).

18. इ° स° द्वि सर्वज्ञतादयोनामायुर्वृद्धि सप्तमस्य अष्टादशः प°। 176*a*.

19. इ° स° सर्वकर्मप्रसरवज्रोदयो नामोनविंश प°। 189*b* (cf. Add. 1617, ch. 13).

20. इ° स° सर्वकर्माध्यानादयो नाम कल्पराजो विंशतिपटलः। 201*b*.

21. इ° स° संभाष्ये सर्वतन्त्रराजे तीर्थिकज्ञानापनयन्नामैकविशः पटलः। 207*b*.

22. इ° स° स° स° सर्वक्रियासमुद्रयन्नाम द्वाविंशतिः प°। 213*b*.

23. इ° स° सर्वतथागतोत्पत्ति नाम त्रयोविंशः प°। 215*a*.

24. इ° स° पटपुस्तकनिर्णयं नाम चतुर्विं° प°। 219*a*.

25. Title apparently wanting, see 222*b*.

26. इ° स° महासुखसिद्धिपूजासत्कारो नाम षड्विंशः प°। 223*a*.

27. इ° स° सर्वतन्त्रनिदानमहाकल्पराजं नाम सप्तविं° प°। 225*b*.

28. सर्वकल्पनिदानं नामाष्टाविंशः पटलः समाप्तः। 258*b*.

After which:

समाप्तश्चायं सर्वतथागतकायवाक्चित्त वज्रगुह्या श्रीतथागतगुह्यकाभिधानः श्रीगुह्यसमाजस्य परार्द्ध समाप्तो ऽजीजनत्। ये धर्मा...

संवत् ७८३ (see above)... भास्करदेवसंस्कारितक्लोशचन्द्रतक्षत पारावतमहाविहारावस्थितश्री२ मालिचि etc. (vernacular). The scribe appears to be one Vekhānandana.

There is an illustration of a goddess on 258*b*.

Add. 1366.

Paper; 133 leaves, 8 lines, 15 × 5 in.; modern.

ASHṬAMĪ-VRATA (Newari).

Cf. R. A. S. Cat. No. 76.

Add. 1367.

Paper; 94 leaves, 12–14 lines, 14½ × 6 in.; modern.

KARUṆA-PUṆḌARĪKA.

On the work see Burn. *Intr.* 72.

Begins (after invocations etc.) with title:

करुणपुण्डरीकाख्यं प्रवचबोधिसूत्रकं ॥

after which:

एवं मया श्रु° एक° स° भगवान् राजगृहे विहरति स्म। गृध्रकूटे पर्वते महता भिक्षुसंघेन सार्धं द्वादशभिक्षुशतैः सर्वैरर्हद्भिः...

1. इति श्रीकरुणपुण्डरीकान्महायानसूत्राद्धर्म्मचक्रप्रवर्त्तनो नाम प्रथमः परिवर्तः। 4*b*.

2. इ° श्रीक° सूत्रद्वितीयो धारणीमुख परिवर्तः। 13*b*.

3. इ° श्रीक° पुण्डरीको दानविसर्गस्तृतीयः। 28*b*.

4. इ° श्रीक° महाय° बोधिसत्वव्याकरण प° चतुर्थः। 76*b*.

5. इ° श्रीक° दान परिवर्त्तो नाम पञ्चमः। 87*b*.

Ends:

इति श्रीकरुणपुण्डरीकं नाम महायानसूत्रं समाप्तमिति। ये धर्म्मा... etc.

Add. 1368.

Paper; 35 leaves, 7 lines, 13¾ × 8½ in.; modern.

SUKHĀVATĪ-VYŪHA.

"The title varies between Sukhavatī and Sukhāvatī, but the preponderance of MSS. at present known is in favour of Sukhāvatī.

See a short abstract of the Sūtra in Burnouf's *Introduction à l'histoire du Buddhisme*, p. 99 seq. The text of the smaller Sukhāvatī-vyūha was published with translation and notes by Professor F. Max Müller in the *Journal of the Royal Asiatic Society*, 1880, pp. 153—188.

Of the three MSS. which I have collated, those of the Bodleian Library and the Royal Asiatic Society belong together, while the Cambridge MS. frequently gives independent readings.

Begins:

१ ॐ नमः श्रीसर्वबुद्धबोधिसत्वेभ्यः। नमो दशदिगनंतापर्यंतलोकधातुप्रतिष्ठितेभ्यः सर्वबुद्धबोधिसत्वार्यश्रावकप्रत्येकबुद्धेभ्यो ऽतीतानागतप्रत्युत्पन्नेभ्यः ॥

Ends:

भगवतो भाषितमभ्यनंदन्निति ॥ भगवतो ऽमिताभस्य तथागतस्य गुणपरिकीर्तनं बोधिसत्वानामवैवर्त्यभूमिप्रवेशः ॥ अमिताभस्य परिवर्तः सुखावतीव्यूहः संपूर्णः ॥ इति श्रीमदमिताभस्य तथागतस्य सुखावतीव्यूहमहायानसूत्रं समाप्तं ॥ ॥ शुभम्॥

The subject is as follows:

Bhagavat was staying at Rājagriha on the Gridhrakūṭa mountain and addressed himself to Ānanda. Ānanda observed the glorious countenance of Bhagavat, and asked whether this was due to his Buddha-wisdom or to his remembrance of former Buddhas. Bhagavat praised Ānanda for thus questioning him, and then told him the story of a former Buddha. The 81st Tathāgata after Dīpaṅkara was Lokeçvara, and among his pupils was a Bhikshu called Dharmākara. This Bhikshu sang Gāthās in praise of Lokeçvara, and expressed his wish to become a Buddha. When asking for instruction, and particularly for information as to the right qualities of a Buddha-country, Lokeçvara at first told him that he should find them out for himself. But when Dharmākara declared his inability to do so,

Lokeçvara consented to explain these qualities. After he had listened to Lokeçvara, Dharmākara wished to combine all the good qualities of the 81 Buddha-countries and concentrate them upon his own, and, after an absence of five Kalpas, he returned to Lokeçvara with his own praṇidhānas or prayers for the good qualities of his own future Buddha-country. Dharmākara then proceeded to recite his prayers for blessings to be conferred on his own Buddha-country, which prayers (varying in number) are very famous and often referred to by Northern Buddhists. After that, Dharmākara recited some Gāthās in praise of Buddha Lokeçvara, and obtained the object of his prayers. He then performed for many Kalpas all that was required to become a perfect Buddha, he acquired all the Pāramitās, and taught others to follow his example. When Ānanda asked Bhagavat what had become of that Bodhisattva Dharmākara, Bhagavat replied that he was living then in the west in Sukhāvatī, and was in fact Amitābha (the chief Buddha of the Northern Buddhists). Then follow long descriptions of the light of Amitābha, his various names are given, the number of his followers, and his boundless age. It is stated that he obtained Buddhahood ten Kalpas ago. Then follow full accounts of Sukhāvatī, its trees, flowers, rivers, and the enjoyments granted to all who are born into that Buddha-country. Whatever they wish for they obtain. Buddhas from other countries come to praise Amitābha, who appears to his believers whenever they come to die, and allows them to enter Sukhāvatī. After some more Gāthās follows a description of the Boddhi-tree in that Buddha-country, and the benefits flowing from it. Two Boddhisattvas are mentioned as having left this Buddha-kshetra to be born in Sukhāvatī, viz. Avalokiteçvara and Mahā-sthāmaprāpta. Then follows a new description of the excellencies of Sukhāvatī in which the blessings prayed for in the former Praṇidhānas are represented as realised, and the inhabitants of Sukhāvatī described as in the full enjoyment of all blessings.

Ānanda then expressed a wish to see Amitābha and the Boddhisattvas face to face, and at the same moment Amitābha sent a ray of light illuminating the whole world. They could see the people of Sukhāvatī and the people of Sukhāvatī could see Çākyamuni and all the inhabitants of the Sahālokadhātu.

Then a dialogue follows between Bhagavat and Ajita, Bhagavat asking Ajita whether, after seeing the people of Sukhāvatī, he thinks that there is any difference between the Paranirmitavaçavartin gods

and the human beings in Sukhāvatī. Ajita says that he sees none. Next comes a question why some of the people are born there miraculously out of lotus flowers, while others are born after dwelling for some time within the lotus. The reason is that the former have had firm faith in Amitābha, the latter had entertained some doubts. Lastly Ajita asks whether people of this and other worlds are born in Sukhāvatī, and Bhagavat gives a long enumeration of those who either from this or from other Buddha-countries have risen to Sukhāvatī. The whole ends with the usual panegyric of the Sukhāvatīvyūha-sūtra, and an account of the rewards for learning, writing, repeating, and teaching it."

For the above account of this MS. I am indebted to Prof. F. Max Müller, to whom it had been lent when this part of the Catalogue was in preparation.

Add. 1369.

Paper; 48 leaves, 6 lines, $10 \times 3\frac{1}{2}$ in.; dated N. S. 963 (A.D. 1843).

CHANDO-'MṚITA-LATĀ.

A work on metre, by Amṛita Paṇḍita. Compare the Chando-mañjarī of Gaṅgādāsa.

Begins:

ओं नमः रत्नत्रयाय। परमगुरुभ्यो नम॥

देवं प्रणम्य शाक्येन्द्रं जयलक्ष्मीतनूद्भवः। श्रीरामातनन्दनयो [ऽ]मृतानन्दो ऽतनोदिमां॥

1. (31 çlokas) ends:

इति छंदोमृतलतायामृतपण्डितविरचितायामूखवंधाख्या प्रथमा मञ्जरी। 4*b*.

2. इ° छ° अ° समवृत्ताख्या द्वितीया मञ्जरी। 42.

3. इ° छ° अ° अर्द्धसमाख्या (? अर्द्ध°) तृतीया म°। 43*b*.

4. इ° छ° अ° विषमाख्या चतुर्थी म°। 44*b*.

5. इ° छ° अ° मात्रावृताख्या पञ्चमी म°। 46*b*.

Ends :

इ° छ° ञ° गद्यप्रभेदा षष्ठी म° ।

Then follows the date, as above; after which :

शुभयोग सोमवार थकुझ्चायधियकाजल लिखित यंपि विहारया ब्रह्मचर्यभिक्षु श्री सुनय श्रीमित्रया वंश ब्रह्मचर्यभिक्षु-श्रीजनेन्द्र मुनिन यडातचास्वंतयाजल ॥

The illustrations, as is implied in Mr Hodgson's account of the work (*Ess. Lit. Nepal*, p. 18) are quite Buddhistic in tone, but the only author quoted by name seems to be Piṅgala (3, 4).

Add. 1370.

Paper; 248 leaves, 7 lines, $13\frac{3}{4} \times 4$ in.; dated N. S. 967 (A.D. 1847).

LALITA-VISTARA.

Begins and ends as in Add. 918. The texts of these two MSS. are however quite independent, of each other, as also of the Calcutta MS. (as represented in the printed edition).

Add. 1372.

Paper; 19 leaves, 6 lines, 9×4 in.; clearly-written modern Devanāgarī.

NĀMA-SAṄGĪTI.

There are 9 leaves of supply, the 8th, which occurs at 17, being inadvertently numbered 8.

Begins (after invocations) as Add. 1323, which see.

Ends also like that MS., though with the verse ये धर्मा°, and without date.

Add. 1374.

Paper; 114 leaves, 5 lines, $12 \times 3\frac{1}{2}$ in.; dated N. S. 993 (A.D. 1873).

KĀRAṆḌA-VYŪHA (prose version).

See Add. 1267.



Begins:

एवं मया श्रुतमेकस्मिन् समये भगवान् श्रावस्त्यां विहरति स्म।

Ends:

आर्यकारण्डव्यूहमहायानसूत्रं रत्नराजं समाप्तं।

The colophon is in a vernacular.

Add. 1375.

Paper; 72 leaves, 6 lines, $9\frac{1}{2} \times 3$ in.; modern.

MAṆICŪḌĀVADĀNA.

There is an illustration on the first page.

Begins:

ओं नमः श्रीवज्रसत्वाय। एवं मया श्रु॰ ए॰ स॰ भ॰ श्रावस्त्यां वि॰ स्म। जेतवने अनाथपिण्डस्यारामे यदा भगवता प्रातिहार्यं विदर्शितं निर्भर्त्सितास्तीर्थ्या नन्दिता देवमनुष्यास्तोषिताः.....

Ends:

इति श्रीमणिचडोवडान (*sic*) समाप्तं॥

See Add. 874, of which however this text is independent.

Add. 1376.

Paper; 112 leaves, 5 lines, $10\frac{1}{2} \times 3$ in.; modern.

SARVA-DURGATI-PARIÇODHANA (Part 2).

Begins as Add. 1378 (which see).

Add. 1377.

Paper; 64 leaves, 6 lines, $13\frac{1}{4} \times 3\frac{1}{4}$ in.; modern.

SUGATĀVADĀNA.

Compare Add. 1273, with which this MS. closely agrees. Its final subscription however runs:

इति श्रीसुगतावदाने संघभोज्यप्रसंसापरिवर्त्तो (*sic*) नाम द्वादशमः समाप्तः॥

Add. 1378.

Paper; 88 leaves, 5 lines, 13 × 3½ in.; XVIIth or early XVIIIth cent.

SARVA-DURGATI-PARIÇODHANA (Part 2).

The leaves are numbered 24—111. There are three pictures of deities on the first page. A work on tantric ritual, etc.

Begins, after invocation to Vajrasatya:

एवं मया श्र° ए° स° भगवां सर्वदेवोत्तमे नन्दवने विहरति स्म। मणिसुवर्णसाखालतावनधवनस्य

Ends:

आर्यसर्वदुर्गतिपरिशोधनराजोराजस्यातथागतस्या तेजोराजस्य (see Add. 1376) ऽर्हत सम्यक् संबुद्धस्य कल्पैकदश: समाप्त:॥ ये धर्मा° ...।

देयधर्मोऽयं प्रवरमहायानयायिन: etc. (no name mentioned).

The last leaf is wanting, and the colophon ends abruptly:

स्वस्ति॥ श्रीमल्क...

Add. 1379.

Paper; 22 leaves folding backwards and forwards, 6 lines, 7½ × 3 in.; dated N. S. 905 (A.D. 1785).

STOTRAS.

1. 25 stanzas, beginning:

स्तुत्वा प्रणम्यमभयंकरसर्वसत्त्वा

Ending:

इति भगवत् श्री आर्यावलोकितेश्वरो भट्टारकस्य करुणास्तवस्तोत्रं समाप्तं।

2. 13 stanzas, ending:

इति बुद्धाश्रिततुत्रं (*sic*) समाप्तं

3. 10 stanzas, ending:

इति लोकपालास्तवतुत्वं समाप्त।

4. 14 stanzas, ending:

इति धर्मधातुगिरीतवतुत्वं (*sic*) समाप्त

5. 9 stanzas, ending:

इति वज्रजोगिनी स्तोत्वं समाप्तं।

6. 27 stanzas, ending:

इति श्री विष्णुपंजलस्तोत्वं स°

7. 9 stanzas or divisions, ending:

इति श्री भीमसेनतुत्वं स°

8. 7 stanzas, ending:

इति सारदातवतोत्वं स°

From the vernacular colophon it appears that the MS. was written in the year given above by Çrīvajrācārya Bhājudhanaṃcoy-āviyā (?) at Kāntipur (Kathmandu).

Add. 1380.

Paper; 11 leaves, 9 lines, 13 × 5 in.; modern.

SNĀTĀVADĀNA.

The leaves are numbered 12—22. This tale is found in Avadāna-Çataka ii. 3, and Ratnāvadānamālā No. 2. There is a short abstract by M. Feer in the *Journ. Asiat.* Aug. 1879, p. 162.

Begins, after invocation to the Ratnatraya:

अथाशोको नृपेन्द्रोसौ सद्धर्मचरणोत्सवः। उपगुप्तं गुरुं नत्वा...

Ends:

इति स्नातावदानं समाप्तं।

Add. 1381.

Paper; 11 leaves, 9 lines, 13½ × 5 in.; modern.

KAUSIGHA-VĪRYOTSĀHANĀVADĀNA.

For this tale see Avadāna Çataka i. 3 (and Feer, as quoted in the last MS.) and Ratnāvadānamālā 1.

Begins:

अशोको नृपराजेन्द्रः त्रिरत्नसेवकः सुधीः। एकस्मिन् समये तत्र स राजा स्वजनैः सह। पौत्रिकैश्च सभां कृत्वा तस्थौ धर्मसमुत्सुकः।

Ends:

इति कौशिघवीर्योत्साहनावदानं समाप्तं।

Add. 1384.

Paper; 14 leaves, 5 lines, 9 × 3 in.; chiefly XVIIIth century.

SARVA-DURGATI-PARIÇODHANA (Part 1).

Leaves 6 and 7 are filled in with newer paper and ink.

For beginning, etc., see Add. 1623. 2.

Ends with same sentences as 1623. 2, more briefly expressed, and title as follows:

आर्यसर्वदुर्गतिपरिशोधनराजस्यार्यं कल्पबुद्धभाषितं समाप्तं।

Add. 1385.

Paper; 17 leaves, 5 lines, 9½ × 3 in.; dated N.S. 779 (A.D. 1659).

APARIMITĀYU-DHĀRAṆĪ-SŪTRA.

The leaves are numbered 54—70.

The work stood apparently fifth, from the No. 5 at the beginning, in a series. Compare Add. 1623.

For beginning and end see Add. 1277.

On 69*b* after the title, ये धर्मा°, शुभं etc., and full date, the scribe proceeds:

एतद्दिने इदं श्री ३ भगवती वसुंधराया मन्त्रोद्धारणि सप्तवार अपरंमितादि सम्पूर्णनचोचकाजुरो (?)। महाराज... जयप्रतापमल्लदेव प्रभुथाकुलस्य विजयराज्ये

Then after various minor particulars chiefly in the vernacular:

लिखितेयं सौवर्णप्रणारिमहानगरे मैत्रीपूरीमहाविहारावस्थित वज्राचार्यजिनीदेवेनेति।

Add. 1386.

Paper; 180 leaves, 12 lines, 13½ × 6 in.; modern.

AVADĀNA-ÇATAKA.

See under Add. 1611 and Feer as there cited.

Text begins:

पूर्णभद्राय श्रीमती कश्चीदा वणिजस्तथा ।

Add. 1387.

Paper; 117 leaves, 5—6 lines, 9 × 3 in.; dated (in words) N. S. 950 (A.D. 1830).

BUDDHA-CARITA-KĀVYA.

Written by several hands.

The leaves run thus; 1—3, 2*, 3*, 4—109, 109*, 110—114. A fresh hand begins at 2*b which may account for the repeated numbering. On 109* see below.

On the work see Burnouf, *Intr.* p. 556.

Begins:

नमः सर्वज्ञाय। श्रियं परार्द्धां विदधद्विधातृजित् तमो निरस्यन्नभिभूतभानुभृत्। नुदन्निदाघं जितचारुचन्द्रमाः स वन्द्यते ऽर्हन्निह यस्य नोपमा॥

1. Ends:

इति श्रीबुद्धचरिते महाकाव्ये भगवत्प्रसूतिर्नाम प्रथमः सर्गः 8*b*.

2. श्रीबु॰ अन्तःपुरविहारो नाम द्वितीयः स॰। 13*b*, 14*a*.

3. इ॰ अ॰ संवेगोत्पत्तिर्नाम तृतीयः स॰। 20*a*.

4. इ॰ श्री॰ स्त्रीविघातनो नाम चतुर्थः स॰। 27*b*.

5. इ॰ अभिनिष्क्रमणो नाम पञ्चमः स॰। 35.

6. इ॰ अ॰ छन्दकनिर्तनो नाम षष्टः स॰। 40*b*.

7. इ° अ° तपोवनप्रवेशो न° सप्तमः स° । 46.

8. इ° अ° अन्तःपुरविलापो नामाष्टमः । 55*a–b*.

9. इ° अ° कुमारान्विषणो नाम नवमः स° । 62.

10. इ° अ° अश्वघोषकृत अश्वाभिगमनो नाम दशमः स° । 66.

11. इ° अ° कामविगर्हणो नामैकादशः स° । 73.

12. इ° अ° अराडदर्शनो नाम द्वादशः स° । 81*b*.

13. इ° अ° अ° मारविनयो नाम त्रयोदशः । 88.

14. इ° अ° अभिसंवोधनसंस्तवनो नाम चतुर्दशः । 93*b*.

15. इ° अ° धर्मचक्रपरिवर्तनाध्येषणं नाम पञ्चदशः स° । 100*b*.

16. इ° अ° धर्मचक्रपरिवर्तनं नाम षोडशः स° । 108.

17. इ° अ° ऽत्वंविनीयात्रिकं नाम सप्तदशः स° । 114*b*.

The MS. terminated originally at leaf 109: on the back of which we get a long colophon, chiefly in the vernacular, of which the following is the first part (intended for çlokas):

शुन्यवाणांकयुग्वर्षे मार्गे मासे ऽसिते स्मरे ।
अम्टतानन्देन लिखितं बुद्धकाव्यं सुदुर्लभं ॥ (sic, contra metrum)
सर्वत्रान्विष्य नो लब्धा चतुःसर्गं च निर्मितं ।
चतुर्दशं पंचदशं षोडशं सप्तदशं तथा ॥ २ ॥

Then follow some lines, chiefly in vernacular, as to the reigning monarch (Rājendra Vikrama). The remainder of the MS. (109*—114), written in the same hand, on leaves fresher looking and slightly smaller, contains ch. 17.

Add. 1389.

Paper; 61 leaves, 7 lines, 10 × 4 in.; XVIIth or early XVIIIth cent.

GOPĪ-CANDRA-NĀṬAKA (vernacular).

Siddhinṛisiṃha is mentioned at 61*a* l. 7.

Compare Dr Pischel's Catal. der Deutschen Morg. Gesellsch. No. 4 (also a vernacular play), p. 6 med.

At 1*b*, l. 1, Govinda-candra, 'Bangero adhipati', is mentioned.
Begins:

श्रीं नमो नृत्यनाथाय।

...अथ गोपीचन्द्रनाटक लिख्यते।

Ends:

इति गोपीचन्द्रप्रथमाङ्कः समाप्तः। 18*b*.

The latter part of the MS. is a good deal damaged.

Add. 1395.

Palm-leaf; 123 leaves, 5 lines, $13\frac{1}{2} \times 2$ in.; dated N. S. 505 (A.D. 1385).

PAÑCA-RAKSHĀ.

For chapters see Add. 1325 ch. 1, 31*a*, also the verse ये धर्म्मा° at the end.

At the end of the book after ये धर्म्मा° we find:

श्रेयो ऽस्तु। सम्वत् ५०५ कार्त्तिक शुक्ल अष्टम्यां तिथौ सनिश्चरवासरे। श्रीश्री जयस्थिति राजमल्लदेवस्य विजयराज्ये लिखितं।

Another hand on the cover, newer-looking but in the same style of character, gives a date (? of recitation) N. S. 572, month Jyeshṭha, in a vernacular.

Add. 1398.

Paper; 46 leaves, 7 lines, $13 \times 4\frac{1}{2}$ in.; modern.

MAṆICŪḌĀVADĀNA.

Begins and ends as Add. 874, which see; compare also Add. 1375. The text however seems independent of both these MSS.

Add. 1400.

Paper; 18 leaves, 6 lines, 12×3 in.; dated N. S. 888 (A.D. 1768).

VASUDHĀRAṆĪ-KATHĀ (?) OR SUCANDRĀVADĀ[NA].

The second title is written on the left-hand margin of each verso.

The above date though palæographically possible is not altogether trustworthy, as it is added in a somewhat later hand.

The work is a tale of a rich merchant Sucandra who, with his wife Candravatī, is reduced to poverty, and on consulting the Buddha is told of the magic efficacy of the Vasudhārā-dhāraṇī (10*a*). Compare Add. 1355.

Begins with the same words as Add. 1357 (which compare, and R. A. S. Cat. ib. cit.); after which:

अस्ति तस्मिं समये भगवान् जम्बुद्विपस्य काशाव्यां महा-
नगर्यामिवहरति स्म।

Ends:

इति सुचन्द्रो गृहपतिः पृच्छति श्रीवसुधारणीकथा भगवान्
शाक्यमुनितथागतो भाषितः समाप्तः॥ ये धर्मा हेतु etc.
लिखितेयं सुवर्णप्राणिमहानगरे रत्नकेतुमहाविहारवस्थित
(*sic*) श्रीशाक्यमुनिन लिपापितामिति (*sic*)॥

Add. 1401.

Paper; 17 leaves, 8—9 lines, 4 × 9 in.; dated N. S. 926 (A.D. 1806).

VASUNDHARĀ-VRATA (from the Vratāvadānamālā).

The MS. has been recently pieced and mended in most leaves.

Begins:

अशोको ऽथोपगुप्तं तं व्यजिज्ञपत्कृताञ्जलिः।

Upagupta then tells the story of a king Sūryodaya who gained offspring, wealth and power by the observance of the Vasundharā-vow. After 32 verses, the tale proceeds in prose:

ततः केचित्साश्चर्या जना राजानं विज्ञाप्य...

Ends:

इति श्रीव्रतावदानमालायां श्रीवसुन्धराव्रतकथनं समाप्तं।

Then the date, as above.

Add. 1405.

Coarse paper; 55 leaves, 5 lines, $9\frac{1}{2} \times 2\frac{1}{2}$ in.; dated N. S. 734 (A.D. 1614).

CAITYA-PUṄGALA.

Compare R. A. S. Cat. No. 22.

A very faulty copy. The work is a sūtra on the ritual connected with caityas, the hearer being a king, Indraprishṭha.

Begins:

श्रीं नमो बुद्धाय॥

नमस्ते हेमगर्भाय नमस्ते भक्तिवत्सल।

जिनधातु नमस्तुभ्यं नमस्ते वाग्मया[य च]॥

इन्द्रपृष्ठ उवाच। आयुष्मान् वसुबन्धे तथा चैत्यं प्रवच्यामि।

पृथिव्यां निष्ठभूतानि स्थावराणि चलानि च॥

वसुबन्धोवाच। भो वसुधाधिपेन्द्रपृष्ठ शृणु। ०॥

एवम्मया श्रुतमेकस्मिन्समये भगवान गन्धवत्यां महानगर्यां विहरंति स्म।

अनेकदेवनागयचगन्धर्वासुरगरुडकिन्नरमहोरगादि...

The following sections are marked:

इति चैत्यपुङ्गरभट्टारके स्थापनात्फलं॥ 6*b*.

इति चैत्यपुङ्गलभट्टारके अर्चणात्फलं॥ 7*b*.

इति चैत्यपुंगरभट्टारक अर्चनात्फलं। 16.

इत्यहोराचव्रतकथा राजनेंद्रपृष्टे (*sic*) । 24.

इति कार्त्तिकव्रत अर्चनकथाराजनेन्द्रपिष्ठ (*sic*) । 26 (*a–b*).

Ends:

इति चैत्यपुङ्गर आर्यसंघभट्टारकार्चेण(*sic*)वर्तनकथा प्रोक्तं सूत्रान्तपरिच्छेद समाप्तः। सं ७३४... etc. (see above).

लिखित श्रीवज्राचार्यसूर्यदे[वेन]

(The full name of the scribe and some 'scribe's verses' are added in a much smaller hand.)

Add. 1409.

Palm-leaf; 143 leaves, 5 lines, 13 × 2 in.; dated N. S. 480 (A.D. 1360).

RĀMĀṄKA-NĀṬIKĀ by DHARMAGUPTA, and fragment.

Besides the leaves numbered as above there is a cover and a separate leaf with a summary (?) of each act in a vernacular. 43 is missing.

The MS. is the author's autograph (see below).

The work is a play in Sanskrit and the usual Prākṛit by Dharmagupta, also called "Bālavāgīçvara" (? a mere complimentary title), son of Rāmadāsa, a magistrate of Nepal (see below), in four acts.

The plot is taken from the myth of Rāvaṇa and seems to have no Buddhistic references; the Nāndī, too, ends:

पातु युष्मान्मुरारिः

The Prastāvanā begins thus (after the Nāndī):

ततो नान्द्यन्ते विनायकः सपरिवारः।

विना। देवि सिद्धिदायिनि। तातः श्रीत्रिपुरान्तको विजयते नाद्यावतारेश्वरः प्रत्यूहप्रशमाय तत्र जगतां सो ऽहं प्रवृत्तो भुवि॥

Further on (2*a*, ll. 3, 4) the original place of production is thus referred to:

मणिनागशिरोमणिदीधितिभी रुचिरं सुकृतादृतया त्रयति [? leg. त्रायते] ललितापुरमेतदिहादरतो गणनाथ विनाशय विघ्नगणं।

On 2*b* the Vināyaka enquires:

कस्य कृतिरियं।

To which the answer is:

अस्ति विद्यार्णवो बालवागीश्वरः कविः। तेन श्रीधर्मगुप्तेन कृता रामाङ्कनाटिका

Another speaker thus continues:

किमुच्यत एवं। अत्र हि॥

त्रातुन्तातस्य सत्यम्भुवि नृपतिपदन् त्यक्तवान् राघवो ऽसौ

दम्भात् सौमित्रिगुप्तामहृत विपिनतो रावणस् तस्य पत्नीं। मित्रीकृत्यानुजौ तौ कपि +निहतिं+ ययौ: सेतुनाब्धिम्बिलङ्घ्य हत्वा लङ्काधिनाथान् निजपुरिसकल: प्राप्त--⏑--॥ (a few letters obliterated). King Daçaratha is then introduced with his followers, and the first act begins.

Act 1 ends: इति श्रीरामाङ्कनाटिकायां प्रथमो ऽङ्कः। 40*b*.

Act 2 „ इ॰ श्र॰ द्वितीयो ऽङ्कः। 70*b*.

Act 3 „ इ॰ श्र॰ तृतीय॰। 102*b*.

Act 4 „ इ॰ श्र॰ चतुर्थ॰। 160*b*.

After this we read:

समाप्ता श्रीरामाङ्कनाटिका॥ विख्यातो जगतीतले स जयति श्रीकण्ठपूजापरो नेपालावनिपालमण्डलगुरुः श्रीरामदासः।

Then a verse in praise of the poet's education, etc.:

पायम्नायमतीतवाक्य...

Then the subscription, giving the date:

श्रीधर्मगुप्तः कृती। पित्रा पुत्रकृपापरेण निपुणं शास्त्रान्वयं शिक्षित एताम्भावरसोज्ज्वलां स कृतवान् रामाङ्कितान्नाटिकां। श्रेयो ऽस्तु। सम्वत् ४८० शुक्लैकदशम्यां रवि वासो। तेनैव धर्मगुप्तेन श्रीमता रामदासिना। बालवागीश्वरेणेयं लिखिता रामाङ्कनाटिका॥ शुभमस्तु सर्वदा॥

Leaves 141—2 are *namaskāras*, or short prayers, to various beings connected with the stage.

Another leaf, in a different hand, is a "namaskaratāvalī" for the various acts.

There are also two leaves, unnumbered, apparently from a play on a similar subject, Sītā and other characters being named.

Add. 1411.

Paper; 381 leaves, 7 lines, 17 × 4 in.; dated N. S. 952 (A.D. 1832).

BHADRAKALPĀVADĀNA.

Copies exist at Calcutta and Paris.

The work is supposed to be a dialogue between Açoka and Upagupta, and consists of 28 adhyāyas.

Begins after invocation, नत्वा श्रीमत् त्रिरत्नं ..., thus:
वक्ष्ये श्रीशाक्यराजस्वपुरगतकथां सुन्दरं मोक्षहेतुं चातुर्वर्गा-
भिकांक्षाः शृणुत बुद्धजना भद्रकल्पावदानं ॥

Jinaçrī is first introduced, reminding Jayaçrī (cf. Burn. *Intr.* 221) that he has heard from him the "Çrīlalita-vyūha," and desiring now to hear "Çākyendra-pratyāgamana-satkathā." Jayaçrī complies, and accordingly Açoka is introduced as enquiring of Upagupta as follows:

जातकावलिसौन्दर्यं विस्तराख्याकथामृतं ।
पीतं भवन्मुखाम्भोजोद्गतं पापक्षयंकर ॥
पिपासुरधुना बुद्ध-स्वपुरागतसत्सुधां ।
कपिलाख्यपुरे किं किमभद् विरहसङ्कुले ॥
यशोधरापन्नसत्त्वा कीदृशी विरहार्दिता ।
गौतमी चतुराशीतिसहस्रिकाश्च तत्प्रियाः ॥
शुद्धोधनादयः सर्वे कथं विस्मरिता प्रभुं ।
भिक्षवश्च कृतास्तेन कथं लोका प्रपालिता ॥
कियद्वर्षात्यये चाभूत् पितापुत्रसमागमः ।
तत्कथामृतदानेन शोकानलप्रशान्तये ॥

These verses give a kind of short summary of the contents of the book (compare also the titles of the chapters, below). As the work is entirely in verse, we are not surprised at the confession of posteriority to the Jātaka literature and to the (Lalita-)Vistara. For the connexion with the former, see, for example, ch. 34; of the latter the work may be regarded as in some sense a poetical continuation, as it treats of the middle and later life of the Buddha.

The work also has some interest as bearing a certain analogy of plan and subject to the Pāli Vinaya-Piṭakam. Thus the first chapter corresponds to Mahāvagga I. 6, describing the beginning of the Buddha's ministry, and his meeting with the Pañcavargika Bhikshus. After a number of chapters devoted to Gopā and Yaçodharā, the conversion of several of the celebrated disciples is described, in somewhat different order to that of the Pāli, though chs. 20, 21 correspond to Mahāvagga I. 22—24. In some episodes however the

legends give many particulars not contained in other accounts hitherto noticed. Thus in ch. 35, Rāhula, before his conversion, is induced by Çuddhodana to marry: he accordingly marries Kamalā, and has a son Sakalānanda (see next chapter). Rāhula is himself received (as in the Southern account) by Maudgalyāyana and Çāriputra.

The titles of the chapters are:

1. इति श्रीभद्रकल्पावदाने ब्रह्मादिस्तुतिकृतं स्वपुरप्रत्यागमप्रस्थानं नाम प्रथमो ऽध्यायः। 11*b*.

2. इ° श्री° यशोधरागर्भसंधारणो नाम द्वितीयो ऽध्य°। 20*b*.

3. इ° श्र° श्रशोकोपगुप्तसंभाषणे देवदत्तकामलोभानमत्तभूतो न° कृत°। 30*b*.

4. इ° श्र° श्र° गोपातीर्थप्रवर्तनो न° चतुर्थ°। 48*b*–49.

5. इ° श्र° गोपाप्रत्यागमनो न° पञ्चम°। 55.

6. इ° श्र° गोपाग्निपातनं न° षष्ट°। 62*b*.

7. इ° श्र° गोपाश्टगुपातनं न° सप्त°। 69.

8. इ° श्र° यशोधरायशःप्रकाशनं नामाष्ट°। 73.

9. इ° श्र° यशोधरापुत्रजननं नाम नवमो 82*a*.

10. इ° श्र° त्रिशङ्कोष्टिकप्रव्रज्याचरणपरिवर्त्तनो नाम दशम°। 84*b*.

11. इ° श्र° त्रिंशद्यायजूकप्रव्रज्याचरणं न° एकद°। 86*b*.

12. इ° श्र° मैत्रायणीपुत्रप्रव्रज्याचरणपरिवर्त्तो न° द्वाद°। 89.

13. इ° श्र° श्र° नालकमुनिचर्याव्रतचरणपरिवर्त्तो नाम त्रयोदशो ऽध्य°। 99*b*.

14. इ° सभिकसौगतशासनव्रताचरणप° चतुर्द°। 107*b*.

15. इ° यशोदावदानं पञ्चद°। 118*b*.

16. इ° दिवोदासप्रबोधनकर्षकप्रव्रज्यव्रताचरणो न° षोड°। 136.

17. इ° गांगेयनाविकप्रव्रज्याव्रताचरणो न° सप्तद°। 140*b*.

18. इ° स्थूलबिल्वादित्रयोदशशतप्रव्र° न° श्रष्टाद°। 149.

19. इ° सप्तशतमाहर्षिसमुद्धरणवरणसुजातादिप्रव्र°। 150*b*.

20. इ° बिम्बिसारनराधिपसमागमपरिवर्त्तो न° विंशतिम° 160.

21. इ° सपञ्चशतपरिवाल[l. °रº°]-शालीपुत्र-महामौद्ग-ल्यायन-दीर्घनखप्रव्रज्यासंवरानुचरणपरिव° न° एकविं° 168*b*.

22. इ° आनन्दप्रव्रज्याचरणजेतवनविहारनिर्मितो न° द्वाविं° 172.

23. इ° काश्यपप्रव्रज्याव्रताचरणो न° त्रयोविं° 179.

24. इ° नरदत्ताद्यर्षिगणप्रव्र° चतुर्विं°। 187*b*.

25. इ° पितापुत्रसमागमपरिवर्त्तो न° पञ्चविं° 207*b*.

26. इ° राहुलभद्रपितृबोधनो न° षड्विं°। 219.

27. इ° राहुलभद्रकर्मविपाकपरिव° न° सप्त°। 225*b*.

28. इ° मैत्रकन्यावदानं न° अष्टाविं। 234*b*.

29. इ° सुधनकिन्नरजातकावदानपरिव°। 249*b*.

30. इ° कुशसुदर्शनापरिव° त्रिंशत्तितम:। 302*b*—303.

31. इ° सुप्रियसार्थवाहजातकपरिव° एक। 325.

32. इ° मातृपोषहस्तिजातकपरिव° द्वात्रिं। 332.

33. इ° एकशृङ्गमुनिनलिनीकाश्यपकन्याजातप° तृत्रिं। 337.

34. इ° सौदासोद्धरणे सुतसोमजातकं न° चतुस्त्रिं°। 356*b*.

Compare Cārya-Piṭaka Tales 25, 32 and Jātaka-mālā (Add. 1415), Tale 32.

35. इ° सुन्दरनन्दादिपञ्चशतशाक्यकुमारप्रव्रज्याव्रतसंचा-रणो न° पंच°। 361*b*. (see above).

36. इ° सकलानन्द जन्मराहुलभद्रप्रव्रज्याव्रतचारणो न° षट्त्रिं°। 368*b*–369.

37. संबुद्धधर्मानुभावपरिव° न° सप्तविं°। 376.

38. इ° सकलानन्दाभिषेकशुद्धोधनतपोवनाभिगमनप्रवर्त्तो नामाष्टात्रिंशतितमो ऽध्याय: समाप्त:।

Colophons in Sanskrit and vernacular follow, giving the date and stating that the MS. was written by Niramuni and his son Jinendra, at the Yampivihāra in Lalitapur.

Add. 1415.

Paper; 130 leaves, 7 lines, 16 × 3½ in.; dated N. S. 757 (A.D. 1637).

JĀTAKA-MĀLĀ.

Contains 34 Jātakas, and purports to be the composition of Āryaçūra. (Cf. *Journ. Asiatique*, May, 1875, pp. 413—417.)

Begins:

श्रीमन्ति सद्गुणपरिग्रहमङ्गलानि
कीर्त्यास्पदान्यनवगीतमनोहराणि।
पूर्वप्रजन्मसु मुनेश्चरिताद्भुतानि
भक्त्या स्वकाव्यकुसुमाञ्जलिनाचयिष्ये [l. °र्चि°]॥

The titles are as follows:

1. इति व्याघ्रीजातकं प्रथमं। 4.
2. इ° शिविजातकं द्वितीयं। 8b.
3. इ° कुल्माषपिण्डीजातकं तृतीयं। 10b.
4. इ° श्रेष्ठीजातकं (sic) चतुर्थं। 13.
5. इ° अविसज्यश्रेष्ठिजातकं पञ्चमं। 15b.
6. इ° शशजातकं षष्ठमं। 19.
7. इ° अगस्त्यजातकं सप्तमं। 23.
8. इ° मैत्रीवलजातकमष्टमं। 29.
9. इ° विश्वन्तरजातकं नवमं। 38.
10. इ° मच्चजातकं दशमं। 41b.
11. इ° शक्रजातकमेकादशं (sic)। 43b.
12. इ° ब्राह्मणजातकं द्वादशमं। 45b.
13. इ° उन्मादयन्तीजातकं त्रयोदशमं। 50.
14. इ° सुपारगजातकं (sic) चतुर्दशमं। 54.
15. इ° मत्स्यजातकं पञ्चदशमं। 55b.
16. इ° वर्त्तकापोतकजातकं षोडशमं। 56b.

17. इ° कुंभजातकं सप्तदशमं । 58*b*.
18. इ° अपुत्रजातकमष्टादशमं । 60*b*.
19. इ° विसजातकमेकोनविंशतिमं (*sic*) । 63*b*.
20. इ° श्रेष्ठिजातकं विंशतिमं । 67.
21. इ° बुद्धबोधिजातकमेकविंशतमं (*sic*) । 70*b*.
22. इ° हंसजातकं द्वाविंशतितमं । 79.
23. इ° महाबोधिजातकं त्रयोविंशतिमं । 85*b*.
24. इ° महाकपिजातकं चतुर्विंशतितमं । 89*b*.
25. इ° शरभजातकं पञ्चविंशतिमं । 92.
26. इ° रुरुजातकं षड्विंशतिमं । 96.
27. इ° महाकपिजातकं सप्ताविंशतिमं । 99*b*.
28. इ° चान्तिजातकमष्टाविंशतिमं । 104*b*.
29. इ° ब्रह्मजातकमेकोनत्रिंशत्तमं । 109.
30. इ° हस्तिजातकं त्रिंशत्तमं । 113.
31. इ° सुतसोमजातकमेकत्रिंशत्तमं । 122.
32. इ° अयोगृहजातकं द्वात्रिंशत्तमं । 126.
33. इ° महिषजातकं त्रयस्त्रिंशत्तमं । 128.
34. इ° *शतपत्रजातकं चतुस्त्रिंशत्तमं समाप्तमिति। कृतिरियमार्यशूरपादानां†। सप्तेषुमुनिवत्सरेति। शुभं।

As only the words *Kritir iyam Āryaçūrapādā-* are written in the page, and the rest is written in a somewhat more recent hand vertically on the margin, this MS. may be the original from which the MS. 95 in the Bibl. Nationale was copied; see Feer, *Journ. As.* l.c. p. 413.

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* The MS. had originally जतपत्र°, but the ज has been corrected in the margin to श (which agrees with the narrative); the Paris MS. reads curiously जगतपत्र°; see Feer, *Journ. As. ibid.* p. 415.

† M. Feer reads this name as 'l'auguste Çūrapāda'; but it seems safer to take it as Āryaçūra with the honorific addition of pāda in the plural; cf. the mention in the Sāhitya-darpaṇa, p. 23, of the author's great-great-grandfather as Nārāyaṇa-padaiḥ; and 'Candragomi-pāda,' Add. 1164.

Add. 1416.

Paper; 21 leaves, 5 lines, $8\frac{1}{2} \times 3$ in.; modern.

SARVA-DURGATI-PARIÇODHANA (Part 2).

The same work as Add. 1632. 2, which see.

Add. 1418.

Paper; 11 leaves, 7 lines, $9\frac{1}{2} \times 4$ in.; modern.

KAṬHINĀVADĀNA.

A treatise on *vinaya*, especially on dress, etc.; not a tale or avadāna in the ordinary sense of the term. See Burn. *Intr.* p. 39, Hodgs. *Ess. Lit. Nep.* p. 19. This work is found at Paris (Bibl. Nat.) in MS. 98 (Divyāvadāna-mālā).

Begins:

यः श्रीमान् स सुरासुरैरविरतं पादारविन्दार्च्चितः सा-
चात् * पुण्यनिधानमङ्गलगुरुश्चिन्तामणिः सर्व्ववित् ।

At 7*b* a bhikshu Sumanā gives an enumeration of the chief requisites of ritual, etc., in short paragraphs (7*b*—10*a*), with titles such as धूप । दीप ।, etc.

Ends:

कठिनावदानं समाप्तः (then a scribe's verse).

Add. 1419.

Paper; 30 leaves, 5—7 lines, $7\frac{1}{2} \times 3\frac{1}{2}$ in.; XVIIIth century, with recent supply.

LOKEÇVARAÇATAKAM by VAJRADATTA.

Leaves 1—3, 17—30 are a recent copy: but the remainder of the MS. is in a square hand on paper of last century; words etc. divided in red ink. The work is a hundred verses in praise of Lokeçvara. See R. A. S. Cat. p. 23 and Hodgson *Essay Lit. Nep.* 18.

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* The Paris MS. has साक्षात्.

Begins :

भास्वन्माणिक्यभासोमुकुटभृतिनमन्नाकनाथोत्तमांगे भक्तिप्रह्वे सरोजासनशिरसि हसन्मालतीमालिकाभाः॥ मौलौ मीलन्मृगांका।°

After v. 25 :

इति श्रीवज्रदत्तपादविरचिते श्रीलोकेश्वरशतके नखरुचिवर्णना।

After v. 75 :

इति भगवद्वर्णना।

Ends :

°श्रीवज्रदत्तविरचिता श्रीलोकेश्वरशतकं समाप्तं॥

Add. 1420.

Paper ; 6 leaves, 7 lines, $7 \times 3\frac{1}{2}$ in. ; modern.

LOKEÇVARA-PĀRĀJIKĀ.

Each leaf bears the title लोकेश्वरपाराजिका.

A dialogue between Lokeçvara and Tārā in verse, apparently not identical with, though similar in subject to, the work at Paris mentioned under Add. 1353. I have however only examined the two MSS. apart.

Begins :

श्रीमत्पोतलके तारा लोकेश्वरमपृच्छत।
भगवच्छ्रोतुमिच्छामि विपरीतपरीक्षणं।
लोकेश्वरो ऽवदत्।
मनुष्याणां हितार्थाय उत्पातलक्षणस्य च।
शृणु तारे प्रवृजामि तत्फलं शान्तिकं तथा॥

Ends :

इति श्रीलोकेश्वर-तारा संवादे विपरीतपरीक्षण पाराजिका समाप्ता।

Add. 1421.

Paper; 13 leaves, 7 lines, 7 × 3½ in.; modern ordinary Devanāgarī.

VAJRA-SŪCI by AÇVAGHOSHA.

Edited by Prof. Weber (Berlin, 1860). This is a distinct work from the treatise of the same name attributed to Çaṅkarācārya, shortly to be published by the compiler of this Catalogue.

Begins, after invocation to Mañjunātha:

जगद्गुरुं मञ्जुघोषं नत्वा वाक्कायचेतसा॥

Ends:

इति वज्रसूची समाप्तमिति॥

Add. 1422.

Paper; 20 leaves, 7 lines, 7½ × 3¼ in.; modern.

DHARMA-SAṄGRAHA, attributed to NĀGĀRJUNA (called SAPTĀBHIDHĀNOTTARA in Dr D. Wright's list).

There are some marks indicating hiatus in the original MS. on *6b*, *12b*.

A fairly correct MS.; much more so than the India Office copy, which contains an interpolation of the period of the later mythology inserted after the first two lines. The book is a summary of the terminology of Buddhist philosophy and metaphysics, etc.

Begins:

नमो रत्नत्रयाय॥

रत्नत्रयं नमस्कृत्य सर्वसत्वहितोदयं।

कथ्यते मोहनाशाय धर्मसारसमुच्चयं॥

तत्र तावत्त्रीणि रत्नानि। तद्यथा। बुद्ध. धर्म. संघश्चेति॥

त्रीणि यानानि। श्रावकयानं प्रत्येकयानं महायानश्चेति॥

सप्तविधानोत्तरपूजा। सर्वज्ञेऽत्राणसंख्येः (?) प्रणामैः प्रणमाम्यहमित्यादिकं वन्दना॥१॥

मया बालेन मूढेन etc....in the same strain for 4 verses, after which:

इति सप्तविधानोत्तरपूजा॥ बोधिचर्यावतारादिग्रंथे लिखितं॥ ॥ त्रीणि कुशलमूलानि॥ बोधिचित्तोत्पाद... etc.

Next come the 4 Brahmavihāras, the 10 Pāramitās, and so on.

Ends with an enumeration of the 3 Çikshās; after which:

इति नागार्ज्जुनपादविरचितायां (l. °तोऽयं?) धर्मसंग्रहः समाप्तमिति॥

Add. 1423.

Paper; 8 leaves, 7 lines, 7 × 3 in.; XVIIIth cent.

AMOGHAPĀÇA-LOKEÇVARA-PŪJĀ.

A tantric manual of devotion, etc.

There are several works extant in the Chinese Tripiṭaka in honour of Amoghapāça.

Begins:

ओं नमः श्रीअमोघपाशाय। ह्रीं कारसंभवंनाथं करुणाक्षीग्धमानसं। अमोघपाशनामाना लोकनाथं नमामि अहं।

Ends:

ओं वज्रमण्डलंम्। इति अमोघपाशलोकेश्वरपूजा

Add. 1424.

Paper; 4 leaves (and cover), 7 lines, 7 × 3 in.; XVIIIth cent.

MAÑJUGHOSHA-PŪJĀVIDHI.

Same hand as Add. 1423.

A work of tantric devotion, in very corrupt Sanskrit.

Begins:

ओं नमो मञ्जुघोषाय। ओं श्रीमत्वतगुरत्यादि (?)। शसधरमिव शुत्रं खड्गपुष्टं गोपाणासु रुचिरमतिशान्तं.....।

Ends:

इति अरयञ्चन मञ्जुघोषपूजाविधि समाप्त॥

Add. 1444.

Paper; 5 leaves, 7 lines, 8 × 4 in.; modern.

TANTRIC FRAGMENTS.

Chiefly ejaculations to various divinities.

Add. 1445.

Paper; 2 large sheets, modern.

NEWARI SONGS.

Written down for Dr D. Wright.

Add. 1446—47.

Paper; 6 lines; XVII—XVIIIth cent.

TANTRIC DEVOTIONS.

1446. 20 leaves, 10 × 2 in. A species of manual of tantric pūjā; with a considerable admixture of vernacular phrases.

1447. 2 leaves, 12 × 4 in. Fragments of the Ushṇīshavijayadhāraṇī. Another copy will be found in R. A. S. Cat. p. 50.

Add. 1449.

Coarse brown paper; 24 leaves, folded backwards and forwards, 5—6 lines, 7 × 3 in.; modern.

DHĀRAṆĪS, STOTRAS, &c.

Various prayers &c., in several hands, all barbarous in form and language.

Add. 1451—53.

Paper; XVIIIth cent.

TANTRIC FRAGMENTS.

1451. 8 leaves folded backwards and forwards, 6 lines, 7½ × 3 in. Stotras, in different hands, mainly ejaculations to Mañjuçrī and other divinities.

1452. 6 leaves folded backwards and forwards, 6 lines, 7 × 2½ in. Devotions, partly vernacular; ejaculations to Avalokiteçvara and others.

1453. 7 leaves, 5 lines, 7½ × 3 in. Fragment (leaves 5—11) of the Aikajaṭā-dhāraṇī.

Add. 1454.

Paper; 2 leaves, 5 lines, 8 × 3 in.; dated N. S. 927 (A.D. 1807).

FRAGMENT of the STUTI-DHARMA-ÇĀNTU (?).

Ejaculation of praise to Avalokiteçvara and the Sukhāvatiloka, chiefly interesting from containing the exact date and place of writing, which latter occurs thus:

दानपति नेपालमण्डले भक्तापुरमहानगरे कथन्दुटोल पसुपतिमहाविहार उत्तरादिग्ह्ने ऽवस्थित काश्वय गोत्र वज्राचार्यश्री भाजधनकस्य... ॥

Add. 1455—56.

Paper; modern writing.

TANTRIC FRAGMENTS.

1455. 3 leaves, 5 lines, 7½ × 2½ in. Fragment of a dhāraṇī or stotra, partly corrupt Sanskrit, partly vernacular.

1456. 1 leaf, 6 lines, 8 × 3 in. Part of a tantra, chiefly vernacular.

Add. 1460.

Thick paper; 50 leaves, 5 lines, 11 × 3 in.; dated N. S. 792 (A.D. 1672).

PAÑCARAKSHĀ.

The beginning, and the ends of the chapters, are substantially the same as in Add. 1325 (which see).

After the title at the end, 49*a* l. 5, follows the verse ये धर्म्मा° . ., and invocations of blessing on teachers and parents in terms nearly identical with those used in Add. 875 (which compare). Then follows, (49*b*, l. 4):

श्रीकाष्टमण्डपमहानगराधिपति..... (titles) जयप्रतापमल्लदेव पृथ्वायकरस्य विजयराज्ये॥ दानप्रति-च्छकलित्वर-वज्रसिर महाविहारे श्रारंश्रा (?) महाविहाराधिष्ठित-वायुव्यकन-गृहाधिवासित-माता वसमुणिलक्ष्मी तस्य प्रथमपुत्रवज्राचार्य श्री ज्ञानचन्द्र तस्य नारि (*sic*) रश्मि-लक्ष्मी तस्य द्वीतिय (!) पुत्री कन्यप्रदान ज्ञानलक्ष्मी लक्ष्मी। ते सहानुमतेन राजमानस्य श्वाहारारोग्य-कामनार्थं जनध्वनसन्ताणवृधिरस्तु (*sic*)। दानप्रति उत्रायंव्याडो (?) स्वगृहे प्राप्तेन धर्म्मचित्रजय लपाडा भगवति श्री ३ पञ्चरक्षामन्त्रोद्दारण पुस्यक चोचका। तत्पुण्यानुभावेनेहलोकसुखसंपत्तिधनलाभ-परलोकमुपारं प्राप्नुवन्तिति। स्वस्तिसम्वत ७८१ (exact day, etc.) लिखितेयं मंडूलरतलमूलमहाविहारे वन्तावाहारननियताखण्डचोकच्छे (?) वज्राचार्यश्रीरत्नदेव्येन लिखायितं। यथा दृष्टा° (a scribe's verse).

Add. 1464.

Palm-leaf; 227 leaves (numbered in letters and figures); 5—6 lines, 21 × 2 in.; Kuṭila character; dated 5th year of Maoīpāla of Bengal (circa. A.D. 1020).

ASHṬASAHASRIKĀ PRAJÑĀPĀRAMITĀ.

This MS., which is in excellent preservation, has several illustrations—chiefly of Buddhas, showing various *mudrās* etc.—both near the beginning and end of the MS. and on the binding boards.

On the date and palæography see the Introductions. There are several glosses (e.g. at 193—4) in a hand from which it would appear that the MS. remained in Bengal many centuries after it was written.

The last leaf is much obliterated, but the subscriptions are in the same form as those of Add. 1688; in that beginning with the formula देयधर्म्मोऽयं, the name mentioned also bears some resemblance, वज्रभ्रूतिदुहित्र-लाडाका (cf. राज्ञी डद्दाका Add. 1688).

The colophon runs thus:

परमेश्वरपरमभट्टारकपरमसौगतमहाराजाधिराजश्रीमन्-
महीपालदेव प्रवर्द्धमानविजयराज्ये सम्वत् ज ग्रश्विनिकृष्णे... ॥

On the work see Add. 866.

Add. 1465.

Palm-leaf; originally 299 leaves (see below), 7 lines, 13 × 2 in.; dated N. S. 384 (?) (A.D. 1264).

ASHṬASAHASRIKĀ PRAJÑĀPĀRAMITĀ.

Leaves 32, 46, 108, 110, 145—147, 188, 191, 193, 197, 211, 238—243, 245, 297, are missing.

There are also two leaves which belong to other places, or to other MSS., numbered 113 and 11...(last fig. indistinct): there evidently however is some confusion in this part of the MS., as the real number 113, formerly placed elsewhere, and 114 do not quite fit (see the passage in 866, 79*a* l. 6 fin.) and moreover leaves 118—121 were originally numbered 116—119. There are also several other corrections of pagination.

The date is somewhat doubtful; it is expressed in letter-numerals but not on the usual system. The first figure is clearly त्रि so that the digits are expressed each by a unit-figure, not, as usual, with separate notation for tens and hundreds. The middle number is of strange form. It may be meant for ह्व (5), or for ह्र or ह्र (8)*—though it more resembles the syllable ह्. The latter value is however preferable on chronological grounds, as regards the king (Abhaya-malla) named. (See Hist. Introd.) The last figure is certain. As in Add. 866, the number of verses in each chapter is given at the end. On the work see Add. 866.

The colophon, after some verses in praise of the book and the verse ये धर्मा°, runs thus:

देयधर्मो ऽयं प्रवरमहायानयायिनः परमोपासिक-श्रीरा-
मपासिडस्य (?) यदत्रपुण्यं... etc. ।

* See Bhagwanlāl in the Indian Antiquary, vi. 46.

सम्वत् ५ि ह ष्म कार्त्तिकशुक्लतृतीयाया आदित्यवासरे राजाधिराजपरमेश्वरश्रीमदभयमल्लदेवस्य राज्ये लिखितमिति॥

Add. 1467.

Paper; 297 leaves, 9 lines, 18 × 5 in.; modern.

GAṆḌA-VYŪHA.

There is an illustration on lf. 1. On the work, see under Add. 917.

Add. 1468.

Paper; 132 leaves, 11—12 lines, 14 × 5½ in.; modern.

VṚIHAT-SVAYAMBHŪ-PURĀṆA.

The leaves are numbered 1—48, 48*, 49—131. At least three hands are observable.

On the work see Add. 870.

Add. 1469.

Paper; 153 leaves, 13 lines, 13½ × 7 in.; modern.

MADHYAMA-SVAYAMBHŪ-PURĀṆA (also called SVAYAṂBHŪTPATTIKATHĀ), with vernacular translation.

Begins:

श्रीमता येन सद्धर्मस्त्रिलोके संप्रकाशितः।
श्रीघनं तं महाबुद्धं वन्दे ऽहं शरणाश्रितः॥
नत्वा त्रिजगदीशानं धर्मधातुं जिनालयम्।
तत्स्वयंभूसमद्देशं वच्यामि शृणुतादरात्॥
श्रद्धयां यः शृणोतीमां स्वयंभूत्पत्तिसत्कथाम्।
परिशुद्धत्रिकायः स बोधिसत्वो भवेद् ध्रुवम्॥
तद्यथाभूत्पुरा विद्याजयश्रीः सुगतात्मजः।
बोधिमण्डपविहारे [स] विजहार ससांघिकः॥०

For chapters etc., see Dr Pischel, cited under Add. 870.

Add. 1470.

Paper; 50 leaves, 9 lines, 12 × 5 in.; dated N. S. 962 (A.D. 1842).

[EKARA° or EKALLAVĪRATANTRAM] CAṆḌAMAHĀROSHAṆATANTRAM.

Compare Add. 1319, and R. A. S. Cat. No. 46.

Begins:

एवं मया श्रुतमेकस्मिन्समये भगवान् वज्रसत्व: °

Ends:

इति श्री चण्डमहारोषणतन्त्रं समाप्तं ॥ 49b.

Then a mantra of one page: after which date ut supra; then:

श्री२ आर्यावलोकितेश्वलस्य चरणस्य कैवे [? *legend.* एकस्यैव] वज्रश्री ...ि..प..कस्य हस्ताकरणस्य लिखितं संपूर्णमिति

Add. 1471.

Paper; 10 leaves, 5 lines, 9 × 3 in.; modern.

BHADRACARĪ-PRAṆIDHĀNA.

See Add. 899. 2.

Add. 1472.

Paper; 6 leaves, 5 lines, 8 × 4 in.; modern.

VṚISHṬICINTĀMAṆI, by RĀJA PRATĀPA MALLA.

A charm for rain in 34 numbered stanzas or sections. On the royal author see Wright's *Nepal*, p. 213.

Begins:

रजितसुगतमुकुटमणिचरणं निर्जितनिखिलविबुधनशरणं।

Ends:

इति श्रीमहाराजाधिराजराजेन्द्रश्री२कवीन्द्र-जयप्रतापमल्ल देव विरचितं वृष्टिचिन्तामणिर्नाम स्तोत्रं संपूर्णं॥

Add. 1473.

Paper; 16 leaves, 7 lines, 9½ × 4 in.; modern Devanāgarī hand.

ÇAÇA-JĀTAKĀVADĀNA (Northern redaction in verse).

This is a different redaction of the story both from the Çaçajātaka of the Avadāna-mālā (Add. 1415) and from that of the collection of Add. 1598. Its distinctively *northern* character is shown by the cosmogony referred to on *2a*, l. 1, where Ādi-buddha is mentioned.

The MS. begins with an invocation to Padmakara of two verses.

Then a dialogue ensues between Upagupta and Açoka, thus:

अथोपगुप्तः प्रोवाच अशोकं शुद्धमानसं ।
चतुरशीति साहस्रग्रंथश्रवणलालसं ॥
शृणु राजन् चिरत्नांशश्लोके शस्यकथां (*sic*) शुभां ।
यस्योपोषधभावेन ब्रह्माद्याः सकलाः सुराः ॥

The actual story of the hare is only reached on leaf *8b*, and from here to the end it will be seen that the verses of the (prose and verse) story in the Jātaka-mālā are to be found in our MS.

Thus v. 1 (p. 59 ed. Fausböll, "Five Jātakas" 1861) is to be found on *9a* l. 1, and the last verse on *15b* l. 1.

The dramatis personae (which may be compared with the list in the Pali tale, Fausb., "Five Jātakas," p. 58, l. 9) are thus given (*15b*—16):

यो ऽसौ शशो[स]महासत्वो भगवान्स मुनीश्वरः ।
शारीपुत्रः शृगालो ऽभून्मौद्गल्यो वानरो ऽभवत् ।
उद्र आनन्द एवासीच्छशस्पति स्वहृत्प्रियः ॥

Ends:

इति शास्त्रार्हतादिष्टं श्रुत्वाशोकः स भूपतिः ।
तथेति प्रतिविज्ञप्य प्राभ्यनन्दत्स पार्षदः ॥
इति शशजातकावदानं समाप्तं ॥

Add. 1475.

Paper; originally 114 leaves (see below), 5 lines, 12 × 2 in.; XVIIth century.

PAÑCARAKSHĀ.

Leaves 17, 29, 92 and 104 are wanting.

The last leaf is written on different paper and in a slightly more recent hand than the rest. It contains the date N. S. 802 (A. D. 1682); but there is every reason to believe that it is simply a fresh copy of leaf found to be damaged. See Introduction, and compare Add. 1644.

The postscript consists of the verse ये धर्म्मा° etc. and the following note:

स्वस्तुसंम्वत् ८०२ माहाराजद्धिराज (*sic*) चक्रचूडामणि श्री-श्रीश्रीपृथिवृंन्द्रमल्लदेव मयूरच्छत्र-खड्गश्रीर्द्दिकामनाथं (?) नृपति याकूरधर्म्माचक्रविजयराज्ये

For chapters etc. see Add. 1325; but the ending of ch. 1 seems to have been on the missing leaf 17.

Two leaves (numbered 1 and 38) of a Tantric Sūtra, size and writing similar to the supply-leaf mentioned above, have been used probably as covers. The forms are barbarous throughout. Leaf 1 begins, after salutation to Gaṇeça and the Ratnatraya,

एवं मया श्रुटतम्यकस्मीसमय भगवानः राजगृह्टे विहरति ...

Mystic syllables follow soon after.

Add. 1476.

Black paper; 29 leaves, 5 lines, 9 × 3 in.; late XVIIth or XVIIIth cent.

DHĀRAṆĪS.

The leaves are numbered 3—31. Written in gold-coloured letters.

There are illustrations of the deities to whom the dhāraṇīs are addressed.

Leaves 3—9 contain the *Mahāpratisarā-dhār°*.
„ 10, 11 „ *Mahāsāhasrapramardinī-dh°*.
„ 12—16*b* „ *Mahāmāyūrī-dh°*.
„ 16*b*—18*b* „ *Mahaçītavati-dh°*.
„ 18*b*—20*b* „ *Mahāmantrānusāraṇi-dh°*.

At 21*a* the names of the preceding Dhāraṇīs are recapitulated: then (till 22*a*) *Abhaya-kali* (?) *dhāraṇī*.

Leaves 22*b* to the end contain the *Āryā-tārā-dhāraṇī*.

Add. 1478.

Paper; 166 leaves, 6—8 lines, $13\frac{1}{4} \times 2$ in.; chiefly Bengali hand; XIV—XVth cent.

ÇIKSHĀ-SAMUCCAYA by JAYADEVA.

The earlier leaves have been renumbered; we have 14 and 14*, but no 18. The writing is Bengali, with several antique features, e.g. medial *i* written as a simple curve above its consonant, not before it. 122*a* med. to 132*a* are written in a hooked-top Nepalese hand, with some early forms of letters; e.g. that of **ध**.

This MS. is the archetype of the Hodgson MS. (No. 15) in the India Office.

From the reference to the work in Wassiliew's Tāranāth, p. 208, it would seem that the work was compiled by Jayadeva in or about the 7th cent. A. D.

The work is a compendium of Buddhist teaching on *vinaya* and practical religious duty. It abounds in quotations, the chief sources of which are given below.

Often the quotation is not fully given and the word **पेयालं**, or abbreviated **पे** (Pāl. *peyyālam*), placed to mark the omission.

Works cited are:

Ratnolkādhāraṇī 2.
Gaṇḍavyūha-sūtra 2, 4, 73*b*, 76, 86, 137.
Daçadharma-sūtra 3*b*.
Niyatāniyatāvatāra-s° 4*b*, 49.
Tathāgataguhyaka 5*b*, 64*b*, 107*b*, 141, 163.
Çūraṅgama-s° 6.
Bhadrakalpika-s° 6.

Daçabhūmi-s° 7*b*, 126 (called there *Daçabhūmaka-s°*).
Ākāçagarbha-s° 7*b*, 8, 34*b*.
Sāgaramati-s° 9*a*, 27*b*, 64, 65, 71*b*, 87*b*, 119*b*.
Kshitigarbha-s° 9*b*, 49.
Akshayamati-s° 8, 22, 61*b*, 80*b*, 89*b*, 105, 106, 118*b*, 120 (*°ti-mahāyāna-s°*), 122*b*, 126, 141*b*.
Saddharmasmṛityupasthāna-s° 8*b*.
Bhaishajyavaidūryaprabhārāja-s° 9*b*, 83*b*.
Mañjuçrībuddhakshetraguṇavyūhālaṅkāra-s° 10, 31*b*, 84*b*.
Adhyāçayasañcodana-s° 11*a*, 52*b*, 159*b*.
Praçāntaviniçcayaprātihārya-s° 11*a*, 47*ab*, 48*b*.
Candrapradīpa-s 11*b*, 12*b*, 14**a*, 32, 55, ("*Kāya-sambara madhye*") 60*b*, 77, 85*b*, 89*b*, 90*b*, 107*b*, 120.
Ratnamegha-s° 12, 85*b*, 97, 117, 119*b*, 128, 137, 157.
Nārāyaṇaparipṛicchā 14.
Ratnacūḍa-s° 14*(*a*), 104*b*, 105*b*, 119.
Rāshṭrapāla-s° 14**b*, 32*b*, 75*b*, 91*b*.
Vajradhvaja-s° 15.
Gaganagañjā-s° 22*b*, 28, 29*b*, 30*b*, 60*b*, 64*b*, 118*a*, *b*.
Vīradatta-paripṛi° 23, 104.
Ugradatta-parip° (cf. *Ugra-p°* below) 24, 85*b*, 86.
Çrīmālāsiṃhanāda-s° 26.
Ashṭasahasrikāprajñāpāramitā 27*b*.
Saddharmapuṇḍarīkā 29, 51*b*, 58*b*.
Siṃhaparipṛicchā 31*b*.
Ratnarāçi-s° 32*b*, 65, 68*a*, *b*, 93*b*, 138.
Upāyakauçalya-s° 39, 79*b*, 80*b*, 81.
Kshiti-s° 39*b*.
Pravrajyānurāya-s° (? *°anuçaya°*) 40*b*.
Çraddhābalādhānāvatāramudrā-s° 37, 137*b*.
Avalokanā-s° 50, 131*b*.
Karmavaraṇaviçuddha-s° 50, 82.
Sarvadharmāpravṛittirnirdeça 50*b*, 54*b*.
Çūraṅgamasamādhi-s° 51.
Mahākaruṇā-s° 52, 136.
Āryasarvadharmavaipulyasaṅgraha-s° 52*b*.
Dharmasaṅgīti 61*b*, 62*b*, 63*b*, 64, 64*b*, 75*b*, 103*b*, 105, 115*b*, 124*b*, 144*b*.
Brahmaparipṛicchā 64.
Ugraparipṛicchā 67, 72, 90*b*, 91*b*, 92, 117, 118*b*, 141.

Vimalakīrtinirdeça 71*b*, 116, 117*b*.
Ratnakūṭa-s° (?) 72.
Ārya-mañjuçrīvikrīḍita-s° 73*b*.
Upālipariprī° 81, 85.
Vajracchedikā 82, 120.
Pushpakūṭadhāraṇī 83.
Ārya[mahā]megha (not *°meghasūtra*) 87.
Jñānavaipulya-s° 90*b*.
Lalitavistara 95*b*, 106*a*.
Rājāvavādaka-s° 95*b*.
Suvarṇabhāsottamatantra 100.
Pitṛiputrasamāgama (*) 108.
Tathāgata-[guhya]-ratna-s° 119*b*.
Vajravara-s° 121.
Vṛihatsāgaranāgarājaparipṛicchā 136*b*.
Prajñāpāramita 139*b*, 160.
Āryānupūrvasamudgata-parivartta (of some other work ?) 138*b* (cf. also supra).
Ratnakāraṇḍaka-s° 162.

Begins :

यस्या ऽश्रवेण नरकादिमहाप्रपातदाहादिदुःखमनुभूतम-भूद्भवद्भिः।
तीव्रं पुनः पुनरनन्तमशान्तचित्तैस्तच्छान्तमादरमुदारतरं भजध्वं॥

The titles of the sections are as follows :

1. इति शिक्षासमुच्चये दानपारमिता प्रथमः परिच्छेदः। 23*a*.

2. इ° शीलपारमितायां सद्धर्मपरिग्रहो नाम द्वितीयः प°। 28*a*.

3. इ° धर्मभाणकादिरक्षा तृतीयः प°। 34*b*.

4. चतुर्थः प°। 53*b*. (No general title, chiefly *anarthās* and different kinds of *mulāpatti*).

5. इति शिक्षासमुच्चये शीलपारमितायामनर्थवर्जनं पंचमः प°। 16*a*.

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* This is the name of an adhyāya of the Bhadrakalpāvadāna (MS. 1411, 187*b*—207*b* p. 91, supra).

6. इ° आत्मभावरचा षष्ठ: प° । 71*a*.

7. इ° भोगपुण्यरचा सप्तम: प° । 77*b*.

8. इ° पापशोधनमष्टम: प° । 85*b*.

9. इ° चान्तिपारमिता प° नवम: । 89*a*.

10. इ° वीर्यपारमिता प° दशम: । 90*b*.

11. इ° अरण्यसंवर्णनो नामैकादश: प° । 94*a*.

12. इ° इदं संचेपान्मोहशोधनं चित्तपरिकर्म प° द्वादशतम: । 103*b*.

13. इ° स्मृत्युपस्थानपरिच्छेद: त्रयोदश: । 107*a*.

14. इ° आत्मभावपरिशुद्धिश्चतुर्दश: प° । 117*a*.

15. इ° भोगपुण्यशुद्धि: पञ्चदश: प° । 119*a*.

16. इ° शिचासमुच्चये भद्रचर्याविधि: षोडशम: प° । 131*b*.

17. इ° आर्यशिचासमुच्चये वन्दनाद्यनुशंसा सप्तदश: प° । 141*a*.

18. इ° शि° ये रत्नत्रयानुस्मृति नामाष्टादशप° (*sic*) । 157*a*.

19. इ° जिनतनयानां सर्वथात्यद्भुतानां चरितमुपनिबध्योपार्जितं यच्छ्रुतं मे ।

भवतु सुखमनन्तं देहिनां तेन यावत् सुगतपदमनन्तव्योमसीमाधिपत्यं ॥

पुण्यवृद्धि: समाप्ता । १९ ॥ समाप्तश्चायं बोधिसत्वविनयो ऽनेकसूत्रान्तोद्धृत: शिचासमुच्चय इति । 166*a–b*.

ये धर्मा हेतुप्रभवा हेतुन्तेषान्तथागतो (*sic*) ह्यवदत् ।
तेषाञ्च यो निरोध एवं वादी महाश्रमण: ॥

देयधर्म्मो ऽयं प्रवरमहायानयायिनो जागन्दलपण्डितविभूतिचन्द्रस्य यदत्रेहादित.. (then in a modern Nepalese hand) १ ललितापुरमहानगरे यंपिमहाविहारे ब्रह्मचर्यभिक्षश्रीशुन्यश्रीमित्रस्य वंश ब्रह्मचर्यभिक्षश्रीनिरमुनिकस्य पोस्तकं ॥

Add. 1480.

Paper; 1 leaf, 7 lines, 14 × 4 in.; modern.

FRAGMENT of a MAHĀYĀNASŪTRA.

On left म. य : १; on right गुरु : १.

Begins (after invocations to Buddha):

विहरति कनकाद्रौ शाक्यसिंहो मुनीन्द्रापरिमितसुरसंघैः सेव्यमानो जनौघैः।

Ends:

मोदनीदुर्लभं यद् भकस्याहं (?) वाचयामि प्रणमितशिरसा तं महायानसूत्रं॥

Then follow more invocations as above. The whole does not extend beyond the eight introductory çlokas.

Add. 1481.

Paper; 235 leaves, 6 lines, 15 × 4½ in.; dated N. S. 915 (A.D. 1795).

SAMĀDHI-RĀJA.

On the work see Add. 916.

The postscript states that the MS. was written in the year mentioned, in the reign of Raṇa-Bahādur (Wright, pp. 282, sqq.), at Kathmandu, by Karṇajoti: names of scribe's relatives etc. are added.

Chapters 1 and 2 as in Add. 916.

Ch. 3 (16) title as in Add. 916 ch. 4; ch. 4 (18b—19), समाधिप°: For the other chapters see Add. 916.

Ends like the R. A. S. MS., with the same curious corruption, apparently, of चार्लिंश° for चत्वारिंशतितम°:; compare above p. 28, note.

Add. 1482.

Paper; 313 leaves, 6—8 lines, 16 × 4 in.; modern.

AÇOKĀVADĀNA-MĀLĀ.

On the work see Burn. *Intr.* p. 358 sqq., 435, etc.

The tales are written in çlokas.

Begins, after four verses of homage to Buddha, etc.:

एवं मया श्रुतं पूर्वं यथा मे गुरुभाषितं॥

तथाहं संप्रवच्यामि तच्छृणुत सुभाषितं॥
तद्यथासीन्महीखण्डे आर्यवर्त्तरसोत्तम।

Ends:

1. इत्युपगुप्ताशोकराजावदानं प्रथमो ऽध्यायः।१। 9b.
2. इत्युपगुप्तावदानं समाप्तं।२। 32b.
3. इत्यशोकावदाने अशोकदमनावदानं समाप्तं।३। 83b.
4. इत्यश° अशोकनृपतिपांशुप्रदानं* चतुर्थोऽध्यायः सम° ।४। 92.
5. इत्यश° कुणालावदानं† स°।५। 105b.
6. इति वीतशोकावदानं‡ स°।६। 126b.
7. इति त्रिरत्नभजनानुशंसावदानं स°।७। 131b.
8. ।८। इति चैत्यव्रतानुशंसाव° स°। 153b.
9. This chapter is subdivided into *paricchedas*, as follows (these subdivisions, however, are numbered on, in figures, as if they were divisions of the main work, the original numbering being afterwards reverted to):

इति बोधिचित्तानुशंसाः।९। (=1) 155.
इ° पापदेशना द्वितीयःपरिच्छेदः।१०। 157.
बोधिचित्तपरिग्रहो नाम तृतीयः परिच्छेदः।११। 158.
बोधिचित्ताप्रमादो नाम चतुर्थः परिच्छेदः।१२। 160.
इति संप्रजन्मरचणः (*sic*) पञ्चमः परिच्छेदः।१३। 163.
इ° चान्तिपारमिता षष्ठः परिच्छेदः।१४। 165b.
इ° वीर्यपारमिता सप्तमः प°।१५। 170b.
इ° ध्यानपारमिता नामाष्टमः प°।१६। 176.
इ° प्रज्ञापारमिता नाम नवमः प°।१७। 181.
इति बोधिचर्यावतारानुशंसावदानं।९॥ 183b.

10. इत्यहोरात्रव्रतचैत्यसेवानुशंसावद°§ स°।१०। 194b.

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* Cf. Burn. *Intr.* p. 374 note.

† Burn. *Intr.* p. 415, note.

‡ Cf. *ibid.*, p. 425.

§ A smaller work called *Ahorātravratakathā* exists in the R. A. S. Lond.; another also (uncertain what) at Paris.

11. इ° सप्तकुमारिकावद° स° । ११ । 207.

This is the same tale as the separate work of the same name in prose and verse at Paris, described by Burn. *Intr.* p. 556. Copies appear to exist also in Calcutta.

12. इति भवलुब्धकावदानं समाप्तं । १२ । 215.

The same story as Avadāna-sāra-samuccaya No. 4, Add. 1598, 43—56.

13. इ° पुण्यराश्यवदानं स° । १३ । 218*b*.

14. इ° श्रेष्ठिमहाजनावद° स° । १४ । 224*b*.

The story of kings Ajātaçatru, Prasenajit and a *Çreshṭhin*.

15. इ° दिव्यान्नप्रदानावद° स° । १५ । 231.

(Comp. Avad.-Çat. II. 10, and see Feer in *Journ. Asiatique*, 1879, XIV. p. 164).

16. इ° वल्गुस्वरावदानं स° । १६ । 236*b*.

Cf. Avad.-Ç. III. 10; Feer, p. 166.

17. इ° जाम्बालावद° स° । १७ । 242*b*.

See another form of the tale in Avad.-Çat. V. 10; Feer, p. 172.

18. इ° हंसावद° । १८ । 247*b*.

See Avad.-Ç. VI. 10; Feer, p. 175.

19. इ° मल्लपताकावद° । १९ । 255.

See Avad.-Çat. VII. 10; Feer, p. 177.

20. इ° गर्गरस्थावद° । 263.

This is the story of Virūpā, who had formerly stood at the churn (गर्गर) Avad.-Çat. VIII. 10; Feer, p. 180.

21. इ° राष्ट्रपालावद° स° । २१ । 270.

See Avad.-Çat. IX. 10; Feer, p. 184. All the three episodes of previous births are narrated and at somewhat greater length than in the Avad.-Çat.

22. इ° शक्रच्यवनाद° स° । २२ । 276*b*.

This tale describes Indra in his glory in heaven, but feeling apprehension as to the ending of his present power and life. After a long conference with Çacī it is decided to seek a remedy in Jambūdvīpa. A troop of çramaṇas are seen, and Indra subsequently applies in person to the Buddha himself, who reinstates the god in

his glory. On the church's enquiring the reason of this act, the Buddha explains that on the death of the ancient Buddha Krakucchandra, a king named Çobha had built him a fine stūpa; for this he had obtained his desire of being deified; but his godhead lasted only for a time: the Buddha had therefore reinstated him, the Buddha having been born as Krakucchandra, and Indra having been Çobha.

23. इ° पुण्यसेनावद्° स° । 283.

Some merchants' sons from Pāṭaliputra, in quest of sandal, apply to Puṇyasena; their subsequent adventures, visit to the Buddha, and meeting with a king Candraloka and others, are described.

24. इ° भवशर्मावद्° स° । २४ । 288*b*.

A Brahman, Çrutavarman, has a son Bhavaçarman by his wife Jayasenā. Bhavaçarman grows up: his amorous experiences are described; he is detected in breaking into a palace; repenting of his evil ways, he reforms, practises various penances, and finally becomes a convert.

25. इ° मधुरस्वरावद्° स° । २५ । 295*b*.

Birth and education of Madhurasvara, son of Sudhīra and Sumetrā. Ānanda comes to beg at the house and induces Madhurasvara to follow him; he is however permitted to return after a while to take leave of his parents. Ānanda then sends him forth on his wanderings as a bhikshu. He falls among thieves, whom he converts and ordains. Subsequent conversion and rejoicing of Sudhīra.

26. इति पद्मकावद्° स° । २६ । 302.

Padmaka, son of Mānasa a merchant of Çrāvasti, sees the bhikshu Upasena. Padmaka gains his father's consent to his becoming a bhikshu. The first house at which he begs is that of a courtezan, Çaçilekhā; her attempted seductions; to which Padmaka turns a deaf ear and goes away with empty bowl. Çaçilekhā, however, by the help of another *veçyā*, a chaṇḍālī, Mantrabalā, tries to draw him back by love-mantras, etc. This attempt also is unsuccessful; and Padmaka succeeds in converting both women. They are received by the Buddha at Çrāvasti: on the bhikshus' enquiring the reason of this favourable reception, the Buddha explains that formerly by Kāçyapa's preaching a man, Mitra, and his maids, Nandā and Sunandā, had been converted; on their going to the sisterhood they were abused by one of the sisters; she was born, for a punishment, as a Chaṇḍāli *veçyā*;

Padmaka is Mitra. Another birth of Padmaka was as Pushpasena, who had met a Buddha in a flower-garden. Açoka and the rest discourse for a while on this story.

27. इ॰ अशोकाव॰ दुर्गतिपरिशोधनधारणीमण्डलपरिवर्त्तोऽध्यायः स॰

Scene in Indra's heaven. Buddha addresses the Devas, Kinnaras etc. Alarm of Indra. Buddha, after some conversation, reassures him and his followers, telling them, inter alia, of the *Sarvadurgati-çodhanadhāraṇī**: afterwards, he proclaims the samādhi called Vajrādhishṭhāna; recital of the *Guhyahṛidaya* and of other dhāraṇis and mantras. Buddha also addresses the Lokapālas and other mythological personages.

Ends:

इति श्री अशोकावदानमाला समाप्ता ॥

In the same covers is a leaf, blank on one side and perhaps intended as a cover, containing 9 numbered verses on the results of actions, etc.

Add. 1483.

Paper; 178 leaves, 9 lines, 15 × 4½ in.; dated N. S. 901 (A.D. 1781); good Devanāgari hand.

MADHYAMAKA-VṚITTI (called VINAYA-SŪTRA, see below) by CANDRAKĪRTI.

There are a few marks of lacunae or the like in the archetype. On the work see Burn. *Intr.*, 559 et al.; Hodgson, Ess. Lit. Nep. 20.

It consists of 27 chapters (प्रकरण), corresponding to the 27 topics enumerated by Csoma (= Feer in Ann. Mus. Guim. ii. 207).

Begins:

यो ऽत्र दयावासविधूतवासः संबुद्धधीसागरलब्धजन्मा।
सद्धर्मतो यस्य गंभीरभावं यथानुबुद्धं कृपया जगाद ॥ १ ॥
यस्य दर्शनतेजांसि... etc.
नागार्जुनाय प्रणिपत्य तस्मै तत्कारिकाणां विवृतिं करिष्ये।

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* See Add. 1623.

उत्तानसत्प्रक्रियावाक्यनद्धां तर्कानिल[ा]व्याकुलितां (leg. लव्य°) प्रसन्नां ॥ ४ ॥

Then follow the "quelques lignes d'introduction" (five in our MS.) of which Burnouf (l. c.) speaks.

The text of the sūtra itself begins with the words:

अनिरोधमनुत्पादमनुगच्छेदमशाश्वतं। अनेकार्थमनागममनिर्गमं ॥

On which the commentary thus commences:

यः प्रतीत्यमनुत्पादमित्यादि।

अत्रानिरोधाद्यष्टविशेषणविशिष्टप्रतीत्यसमुत्पादः शास्त्रेऽभिधेयार्थस्य सम्भवात् ॥

The quotations from Buddha-pālita (referred to by Burnouf) occur in *5a–b* (cf. also *6b*, l. 7; *7a*, l. 4; and *10a*, l. 7): from Bhāvaviveka in 10.

The chapters end thus:

1. आर्यचन्द्रकीर्तिपादोपरचितायां प्रसन्नपादायां मध्यमकवृत्तौ प्रत्ययपरीक्षा नाम प्रथमप्रकरणं। *27b*.
2. आर्य° गतागतपरीक्षा न° द्वितीयं प्र°। *33b*.
3. आ° चक्षुरादीन्द्रियपरीक्षा न° तृतीयं प्र°। 36.
4. आ° स्कन्धपरीक्षा न° चतुर्थप्र°। 38.
5. आ° धातुपरीक्षा न° पञ्चमं प्र°। 40.
6. आ° रागरक्तपरीक्षानमष्टषष्ठं (*sic*) प्र°। 42.
7. आ° संस्कृतपरीक्षा न° सप्तन (*sic*) प्र°। 52.
8. आ° कर्मकारकपरीक्षाप्रकरणमष्टमं। 56.
9. आ° पूर्वपरीक्षा न° नवमं प्रकरणं। 59.
10. अग्नीन्धनप° न° दशमं प्र°। 64.
11. पूर्वापरकोटीपरीक्षा नामैकाद° प्र°। 67.
12. दुःखपरीक्षा न° द्वाद°। 69.
13. संस्कारप° त्रयोद°। 72.
14. संसर्गप° चतुर्द°। 75.
15. स्वभावप° पञ्चद°। 80.

16. बन्धमोक्षप° षोडश° । 86*b*.

17. कर्मप° सप्तद° । 97*a–b*.

18. आत्मप° अष्टादश° । 109.

19. कालप° नामैकोनविंश° । 111.

20. सामग्रीप° विंश° । 118.

21. संभवविभवप° एकविं° । 124*b*.

22. तथागतप° द्व° 131.

23. विपर्यासप° त्रयोविं 140.

24. आर्यसत्यपरीक्षा न° चतुर्विं° 154*b*.

25. निर्वाणप° पञ्चविं° 162.

26. द्वादशांगप° षड्विं° 171.

27. आर्यचन्द्रकीर्तिपादोपरचितायां प्रसन्नपदायां मध्यमकवृत्तौ दृष्टिपरीक्षा नाम सप्तविंशतितमं प्रकरणं। समाप्तं चेदं मध्यमकशास्त्रं सकललौकिकलोकोत्तरप्रवचननीतनेयार्थव्याख्याननैपुण्यविशारदं श्रावकप्रत्येकबुद्धानुत्तरसम्यक्संबुद्धबोधिमण्डासनदायकमिति। सम्व° ७०१ शुभम्।

Works cited (considerable extracts often being given) are:
Akshayamati-sūtra 11, 33.
Ratnakūṭa-s° 12*b*, 102*b*.
Subhūti-paripṛcchā (dialogue from this work) 13*b*–14*a*.
[Ārya-] Vajra-maṇḍa-dhāraṇī.
Gaganagañjasamādhi-sūtra 38.
Samādhirāja-s° 38, 40, 58*b*, 79*b*, 95.
उपालिपृच्छा prob. = Upālipariprcchā 55*b*.
Anavataptahradāpasaṅkramaṇa-s° 70.
Prajñāpāramitā 80, 133*b*.
Ārya-dhyāpitamushṭi-s° 85, 153.
Māradamana-s° 86.
Āgama 95.
Vimalakīrtinirdeça 95.
Ratnacūḍa-s° 95*b*.
Çataka (without further distinction) 101.
Ashṭasāhasrikāprajñāpāramitā 101.
Tathāgatāguhyaka-s° 102, 103*b* (bis).

Lalitavistara-s° 107.

In 135 we read कथ भगवनमोह्नोधारणीपद्, which seems to contain the name of a work in a corrupt form.

Add. 1485.

Black paper with gold letters; 39 leaves, 5 lines, $9\frac{1}{2} \times 3$ in.; dated N. S. 797 (A.D. 1677).

A collection of DHĀRAṆĪS, etc.

The leaves are numbered 16—54. The hand is of the square, close, and somewhat illegible character usual in MSS. of this material.

The contents are as follows:

1. *Prajñāpāramitāhṛidayam.*

The Chinese version of this work is translated by Prof. Beal, Journ. R. A. S. 1875, p. 27. The identity of the works will be seen by comparing with his version the opening sentences of the sūtra itself.

Begins:

तेन खलु पुनः समयेनार्यावलोकितेश्वरो बोधिसत्त्वो महासत्त्वः गम्भीरायां प्रज्ञापारमितायां चर्यामेवं व्यवलोकयती (*sic*) स्म। पञ्च स्कन्धान्स्वभावशून्यान् व्यवलोकयती स्म।

and, a few lines further on:

रूपं शून्यं शून्यतैव रूपं न रूपात्पृथक् शून्यता न शून्यतापृथक् रूपं। वेदना शून्यं etc.। संज्ञा शू°...। संस्कारा शू° ...। विज्ञानं शू°...। एवं भदन्त शारिपुत्र सर्वधर्म्माः स्वभावशून्या अलक्षणा अनुत्पन्ना अनिरुद्धाः...

The words supplied by Prof. Beal on conjecture (p. 28) thus appear (18, l. 2): गते गते पारंगते पारसंगते बोधि स्वाहा।

The sūtra then concludes with a few lines such as are usually found in these works.

Nos. 2—6 are the *Dhāraṇīs*; the same, and in the same order as in R. A. S. MS. 79, Nos. 2, 3, 4, 6, 7: viz. the dhāraṇīs called *Vajravidāraṇī* (20*b*), *Gaṇapatihṛidaya* (22*b*), *Ushṇīshavijaya* (25*b*), *Mārīcī* (29), and *Grahamātṛikā* (38).

7. *Pratyangira-dhāraṇī* (52*b*).

See R. A. S. Cat. No. 77.

After this follow two pages of invocations, etc.; after which:

श्रेयो ऽस्तु संवत् ७८७ (month, nakshatra, day etc.) . . . एतद्दिने लिखितं . . : काष्टमण्डपनगरे . . . श्रीरत्नवज्रेण (?) . . . ।

Add. 1486.

Paper; 41 leaves, 5 lines, $9 \times 3\frac{1}{2}$ in.; dated N. S. 841 (A.D. 1721).

AÇVAGHOSHA-NANDIMUKHĀVADĀNA (with vernacular version).

Begins:

वसुंधारां सदा नत्वा etc. (see Add. 1357).

Ends:

इति श्रीपूर्वश्री° अश्वघोखानन्दिमुखा अवदान परिसमाप्त।

स्वयम्भू संवत् ८४१ (then nakshatra etc., after which):

अन्ननवाहारया। साक्यभिक्षु श्रीमिन्दुंजय (?)...etc. (vernacular). The scribe's name is Prabhākara.

Add. 1487.

Paper; 121 leaves, 5 lines, 9×3 in.; dated N. S. 928 (A.D. 1808).

UPOSHAD[H]A-VRATA, vernacular.

Cf. R. A. S., No. 76.

Add. 1488.

Palm-leaf; 129 leaves, 5 lines, 9×2 in.; XIVth cent. (date retouched, see below).

AMARA-KOÇA.

Begins with the five introductory çlokas given in ed. Deslongchamps, p. 2 (after invocation of *Buddha*).

The letters are much faded, especially towards the beginning, and accordingly the last few pages, and some other passages, have been retraced with modern ink. Preface, etc. as in printed editions.

Ends:

इत्यमरसिंहकृतौ नामलिङ्गानुशासने अमरकोषः परिसमाप्तः।

127*b*. Then follows a short summary of contents, after which:

श्रेयो ऽस्तु श्रीमन्नेपालिकसम्बत्सरे। *सम्वत ५०० मार्ग्ग* शुक्ल श्रीपञ्चम्या तिथौ रेवतिनक्षत्रे साध्ययोगे सोमवासरे श्रीमत् ललितापुरि निवासित ... (here an erasure) ... सितः। एषा नाम मडापात्र श्री (erasure) त्यगुणम सिंह महापात्र श्रीरघुसिंहदेवानामध्ययनार्थं पुस्तकममरसिंह लिख्यापितः। वज्राचार्यश्री जसचन्द्रेण लिखितमिति। यथा दृष्टं etc.॥

On the back, in a slightly larger, but probably contemporary hand:

श्रीनेपालसमधिविन्दुविखये माघाश्रिते मासे शे (?)। पञ्चम्या तिथि चितरसवि दिने यत (?) गन्द (read °ण्ड) योगातित।

This seems to be for *nepāla sam*[*vat*] *abdhi-vindu-vishaye* = 504 = A.D. 1384. *Vindu* as a word-numeral is not known: but in these MSS. the sign of zero is frequently a mere dot, like anusvāra (*vindu*). The king's name is next given:

नेपालाभुवमण्डलेश्वर प्रभूपते...। देवश्रीजयारजनो (*sic*) रिह... परे लोकाम्हम (? l. त°) भूपति।

This date (1384) will accord with MSS. Add. 1689 and 1395; in the former of which we find Jayārjuna (or °jana) reigning in A.D. 1374, and in the latter, Jayasthiti in 1385. Compare the nearly coeval date in the note to Add. 1544.

Add. 1533.

Paper; 18 leaves, 6 lines, $7\frac{1}{2} \times 3$ in.; XVIIIth cent.

AÇVAGHOSHA-NANDIMUKHĀVADĀNA.

... This is written over in quite modern ink;—what was underneath is undecipherable.

Leaf 1 is missing.

The language is almost as hopelessly barbarous as in the other MSS. of the work (Add. 1357 et al. q. v.). The last two leaves are in a slightly different hand. A recent corrector has retouched the MS. here and there, in the vain endeavour to make the jargon into something like correct Sanskṛit. The MS. shows some distinct varieties of reading, as compared with the other copies.

A leaf at the beginning, serving as a cover, contains a fragment of the *Vasudhārā dhāraṇī*, and begins:

ॐ नमो भगवत्यै आर्य्यश्रीवसुधारायै॥
दिव्यरूपी स्वरूपी च सौम्यरूपी वरप्रदा।
वसुधरी वसुधारी च वसुश्रीश्रीकरिवराः॥
धारणी धाता...

Add. 1534.

Paper; 36 leaves, 6 lines (ruled), $8\frac{1}{2} \times 3$ in.; dated N. S. 811 (A.D. 1691).

MEGHA-SŪTRA.

This MS. was not used for my printed edition, owing to its not having been identified in the printed list: see Add. 1689 and R. A. S. Journal, Apr. 1880.

At the end:

लिखितेयं वस्तु (?) मल्लवाहार वज्राचार्य पूरन्दरण लिखित संपूर्णमिति।

Then follow a scribe's verse and the date.

Add. 1535.

Paper; 6 leaves, 7 lines (ruled), $9\frac{1}{2} \times 3$ in.; XVIIIth cent.

PIṆḌAPĀTRĀVADĀNA-KATHĀ, attributed to DĪPAṄKARA.

Bad writing and full of barbarisms.

Apparently the same work as in R. A. S. Cat. No. 45, but *not* the same as Add. 1305, supra. It also exists in Paris, Bibl. Nat. MS. 98 ("Divyāvadāna-mālā").

The speaker is the Tathāgata, Dīpankara; the hearer king Sarvānanda.

प्रत्येकबुद्धाय च संनिधाय पांशुप्रदानात्पिण्डपूर्वजन्मनि।
तस्मात्प्रदानाद्भुवि शक्रकल्पे दीपावभूमौ च पतिर्बभूव॥
तद्यथानुश्रूयते। नयविनयादिमैत्रीगुणसमुद्याकीर्णा दीपा-
वतीमहानगर्यां सर्वनन्दी नाम नरपतिरासीत्॰

The latter half of the work (4*b*–6*a*) consists of short paragraphs in verse on the various offerings suitable to be made to a bhikshu with a piṇḍa-pātra, etc.; and concludes (6*b*) with a few words on appropriate seasons, months, etc.

Ends:

इति श्रीदीपंकालतथागतस्य (*sic*) पिण्डपात्रावदानकथा समाप्ता।

Add. 1536.

Paper; 32 leaves, 5 lines, 9 × 3 in.; dated N. S. 803 (A. D. 1683).

SVAYAMBHŪ-PURĀṆA (smallest redaction).

See Add. 870.

Illustrations on leaves 1, 2, and 32.

Ends (with date as above, and scribe's name):

लिखितं वज्राचार्यचक्रदेवेन निति (*sic*).

Add. 1537.

Paper; 48 leaves, 5 lines, 10½ × 3 in.; modern Nepalese hand, but squarer and more regular than usual.

KAPĪÇĀVADĀNA.

The leaves are numbered 1—25, 27—49.

There are words of comment, and divisions of words, occasionally written above the lines in red, or in black.

The MS. seems to be an exact reproduction of the archetype of Add. 1345, as the preface, titles, and even the concluding scribe's verse, are identical.

Add. 1538.

Paper; 40 leaves, 6 lines (ruled), 14 × 3½ in.; dated N. S. 964 (A.D. 1844).

VĪRAKUÇĀVADĀNA, from the DIVYĀVADĀNA.

Text very faulty. Copies at Paris and Calcutta.

This is a story in praise of the *ashṭamī-vrata*, or fast on the eighth day, and probably composed to be read on solemn occasions of this kind. The subject matter purports to be taken from the Divyāvadāna (much of which seems to have perished), and illustrates the merit of the fast, etc.

Begins in verse thus (after invocation):

नत्वा गुरु त्रिरत्नं च कथयामि समासतः।
अष्टमीव्रतमाहात्म्यं नैपाले भाषितं महत्।
तद्यथाभूत्पुरा विघ्नाजयः श्रीः सुगतात्मजः।
बोधिमण्डविहारे ऽस[ा] विजहार ससांघिकः।

तत्र जिनेश्वरो नाम बोधिसत्त्वाय प्रावदत्। तं श्रुत्वाथ अशोकाय कुक्कुटारामसंश्रितः॥ उपगुप्तः पुनः प्राह अष्टमीव्रतमुत्तमं। etc.

After a few more verses, the prose begins thus:

सर्वार्थसंज्ञको ऽप्यसौ राजपुत्रको भवति तदाराजा चिन्तयामास...

The king observes the *ashṭamīvrata* in honour of Amogha-pāça and Avalokiteçvara (3*a*. 1); and is rewarded by the miraculous birth of a son from a sugar-cane (*ikshu*), therefore called Ikshvāku. A short story is now told of a *sārthavāha*, Supriya, who gained a shower of jewels by a *vrata* (4*a*–*b*). The king abdicates in favour of his son Ikshvāku (4*b*, 1—2). The queen Alindā (after due attention to the *vrata*) bears a son; his name was to have been Kuçala, but is shortened by his mother to Kuça (6*a*, 5–6); he performs sundry deeds of prowess, whence he gains the name of Vīra-kuça (6*b*. 5). The life of Vīra-kuça is now detailed, and the moral is thus summed up in the last line:

वसिष्ठ ऋषीना (*sic*) शतजन्मोपवासं कृतं तदपि मोक्षपदं न प्राप्तं, वीरकुशराज्ञा अष्टमीव्रतैकेन मोक्षफलं प्राप्तो ऽभूत्॥

इति श्रीदिव्यावदानोद्धृत अष्टमीव्र[त]महात्म्यकृशावदानं (*sic*) समाप्तं ॥

Add. 1543.

Palm-leaf; 113 leaves, 6 lines, 12 × 2 in.; XIIth cent.

SUVIKRĀNTAVIKRĀMI-PARIPṚICCHĀ,
or SĀRDDHADVISAHASRIKĀ PRAJÑĀPĀRAMITĀ.

The hand is very similar to that of R. A. S. Cat. No. 2: see the plate there, and compare that in Palæographical Soc. Orient. Ser., Pl. 43. The MS. is corrected in several hands, mostly of considerable antiquity.

This redaction has 7 *parivarttas* and 2500 verses. See Wassiliew, *Taran.* 159 (147), and Csoma *As. Res.* xx. 395 (also Ann. Mus. Guim. ii. 201) as to its Tibetan form, etc.

After 15 lines of invocation and preface, the text begins (2*b*):

एवं मया श्रुतमेकस्मिन् समये भगवान् राजगृहे विहरति स्म। वेणुवने कलन्दकनिवापे महता भिक्षुसंघेन सार्धमर्द्धत्रयोदश भिक्षुशतैः...

The chapters end:

1. आर्यप्रज्ञापारमितानिदाने प्रथमः। 19*b*.
2. आर्यप्रज्ञापारमितायामानन्दपरिवर्त्तो नाम द्वितीयः। 24*b*.
3. तथता परिवर्तो नाम तृतीयः 37*b*.
4. औपम्यपरिवर्त्तो नाम चतुर्थः। 60.
5. सुभूतिपरिव॰ पञ्चमः। 64*b*.
6. चर्यापरिव॰ षष्ठः। 94.
7. अनुशंसापरिव॰ सप्तमः। आर्यसुविक्रान्तविक्रामिपरिपृच्छा प्रज्ञापारमिता निर्देश सार्द्धद्विसाहस्रिका भगवत्यार्यप्रज्ञापारमिता समाप्ता।

Then follows the verse यः सर्वज्ञतया..., with which the other Prajñāpāramitā in 2500 verses *begins* (Add. MSS. 1628 and 1629). The works, however, seem distinct; see Wassiliew (supra cit.). As

to the subject, Suvikrāntavikrāmin's first questions of the Buddha give some notion of the general drift and are thus expressed (3*a*–*b*):

प्रज्ञापारमिताप्रज्ञापारमितेति भगवन्नुच्यते। कियता भगवन् बोधिसत्त्वानाम्महासत्त्वानाम्प्रज्ञापारमिताप्रज्ञापारमितेत्युच्यते। कथम्भगवन् बोधिसत्वो महासत्वः प्रज्ञापारमितायाञ्चरति कथम्भगवन् बोधिसत्त्वस्य मह° प्रज्ञापारमितायाञ्चरतः प्रज्ञापारमिताभावना परिपूरिङ्गच्छति। कथं भ° बोधिसत्त्वस्य महा° प्रज्ञापारमिताम्भावयतो मारः पापीयानवतारं लभते [।] सर्वमारकर्माणि चावबुध्यते। कीदृग्रूपैश्च भगवन् प्रज्ञापारमिता विहारैर्विहरन् बोधिसत्वो महास° चिप्रं सर्वज्ञताधर्मपरिपूरिमधिगच्छति।

In ch. 2, at the beginning, the speakers are Ananda and Çāradvatīputra (Çārip°); in ch. 5, Çāradvatīputra and Subhūti. Elsewhere they seem to be Suvikrāntavikrāmin and the Buddha.

At the end is an odd leaf, found in Add. 1680, written by the scribe of this MS. in precisely the same style, and containing quite similar matter; but it is not numbered like the rest.

Add. 1544.

Paper; 172 leaves, 7 lines, 20 × 2 in.; XIIth cent.

ASHṬASĀHASRIKĀ-PRAJÑĀPĀRAMITĀ.

See Palæograph. Soc. Or. Series, Plate 57, where Professors Cowell and Eggeling assign the MS. to the XIIth cent. Note also that the conjecture there given as to the individual peculiarity of the sloping hand is confirmed by leaves 84—87 of Add. 1708.

For the postscript see Add. 1163.

There are dates of recitation written on the back of both the first and the last leaves; the one being N. S. 492, the other 499. The last two figures of the latter are obscure: the former is interesting as being expressed both in figures and words (नेपाल समा द्विनन्दजलधौ).

Add. 1546. 1.

Black paper; 3 leaves, 5 lines, 6 × 2½ in.; XVIIth cent.

A collection of DHĀRAṆĪS.

Written in gold letters.

There is an illustration on lf. 1.

Begins:

नमो रत्नत्रयाय।

इति अक्षोभ्य नाम धारणि समाप्त। 2a.

इ° अमिताभ " " " 2b.

इ° अमोघसिद्धि। 3a.

Add. 1546. 2.

Blue-black paper; 7 leaves, 5 lines, 6 × 2½ in.; XVIIth cent.

MAHĀ-SAMBARA-HṚIDAYA-DHĀRAṆĪ.

The leaves are numbered 3—7, 9, 10.

Written in gold, silver, and bronze letters.

Begins:

ॐ विश्वनाथाय

On leaf 5 are spaces for pictures.

Ends:

इति महासम्बरहृदय समाप्तः

Add. 1547.

Paper; 18 leaves, 5 lines, 6 × 2½ in.; XVIIIth cent.

AIKAJAṬĀ-STOTRA.

The leaves are numbered with small figures in the right-hand corner at the foot.

On the work see Add. 1453.

Begins:

एवं मया श्रु° एक° स° भगवान् पद्ममाल्ये गिरिशिखरे विहरति स्म महता च भिक्षुसङ्घेन सार्द्धं

Ends:

.... अभ्यनन्दन्निति॥ आर्यश्यैकजटाभट्टारिकाया नाम स्तोत्रं संपर्णं॥

Add. 1548.

Paper; 23 leaves, 5 lines, 6 × 2½ in.; XVIIIth cent.

NĀMA-SAṄGĪTI.

The leaves are numbered 52—73, so that the MS. was apparently part of a collection of works; cf. Add. 1104.

Begins and ends as Add. 1323.

Add. 1549.

Paper; 9 leaves, 5 lines, 6 × 2 in.; dated N. S. 921 (A.D. 1801).

NĀMĀSHṬOTTARA-ÇATAKA.

There is an illustration of a goddess on the first page.

Begins:

ॐ नमो श्रीवज्रसत्त्वाय।

Ends:

श्री आर्य तारा भट्टारिकाया: नामाष्टोत्तरशतकं बुद्धभाषितं सम्पूर्ण समाप्त।

Then follows the date, as above; but the last figure is indistinct.

Add. 1550.

Paper; 21 leaves, 5 lines, 6 × 2½ in.; modern.

PAÑCA-MAHĀ-RAKSHĀ-SŪTRĀṆI.

A collection of dhāraṇīs in connexion with the same 5 Çaktis as those of the Pañca-rakshā, Add. 1325 (which see). Spaces are left for pictures of the Çaktis at the heads of the chapters.

Begins:

ॐ नमो भगवत्यै आर्य्यश्रीमहाप्रतिसरायै प्रतिसराविधं वक्ष्ये। सर्व्वसत्वानुकंपया।

1. आर्य्यमहाप्रतिसराया चतुर्थ मंत्रो धारणी समाप्त:। 8.

2. आर्य्यमहासाहस्रप्रमर्द्दनीसूत्रं समाप्तं 10.

इति श्रीकुरुकुल्ला नाम धारणी समाप्त: 11.

3. (?) आर्यमहामयरीविद्याराज्ञी सूत्रं समाप्त: 15.

4. आर्य्यमहाशीतवतिविद्याया सूत्रं समाप्तः 18.

Ends:

इति तत्र बुद्धानां बुद्धानुभावेन देवतानां देवतानुभावेन महानीतिव्यूह (*sic*) न्ते ति आर्य्यमहाप्रति° .... सूत्राणि समाप्तः (see Add. 1325).

ये धर्म्मा° etc.

नेपालवर्ष कुमारवाणनंद (= N. S. 950 (?) = A.D. 1830).

Add. 1551.

Paper; 23 leaves, 5 lines, 6 × 2 in.; modern.

A collection of DHĀRAṆĪS.

There are illustrations at the beginning of Nos. 1 and 4.

1. *Çakraçambara* (?)-*dhāraṇī*.

Begins (leaf 2*a*):

ओं नमो वज्रसत्वाय

इति श्रीचक्रसंवरस्य हृदयन्नाम धारणी समाप्त।

2. A stotra to *Tārā-devī*, in 21 numbered stanzas, ending 8*b*.
3. A stotra (?) to *Vajra-Satva* and *Tathāgatas*. Ends 12*b*.
4. *Āryamahā-kāla-dhāraṇī*. Ends 19*b*.
5. *Caṇḍamahāroshaṇatantra-dh°*, 21*b*.

Ends:

इति श्रीमहारोषण तन्त्रान्तपटल समाप्तं।

Leaf 1*b* contains the last words of the postscript of something else: एवंस्वादि महास्वमं (*sic*).

Add. 1552.

Paper; 2 leaves (numbered 11, 12), 5 lines, 7 × 2 in.; modern.

Fragment of the KĀLACAKRA-MANTRA-DHĀRAṆĪ.

Ends:

इति कालचक्रमन्त्रधारणी समाप्तं॥

Add. 1553.

Paper; 15 leaves, 5 lines, 6 × 22 in.; modern.

A collection of DHĀRAṆĪS.

The leaves are numbered 1—11, 13, 15, 18, 19.

There are illustrations of deities.

1. *Pañcaviṃçatikā-prajñāpāramitāhṛidaya-dh°.* Ends at 7*b*.
2. *Sahasrabhuja(?)-lokeçvara-dhāraṇī.*

Ends:

इत्यार्यसहस्रभुजलोकेश्वरस्य धारणी समः॰ ।

Add. 1554.

Paper; 3 leaves, 5 lines, 6 × 2¼ in.; XVIIIth cent.

PRAJÑĀPĀRAMITĀ-HṚIDAYA-DHĀRAṆĪ.

The work consists chiefly of invocations, etc. It is not the same as Add. 1485. 1.

Begins:

श्रीं नमः श्रीवज्रसत्त्वाय ॥ etc.

Ends:

आर्य श्रीप्रज्ञापारमिताहृदय नाम धारणी परिसमाप्त ।

Add. 1555.

Paper; 8 leaves, 5 lines, 6 × 2 in.; modern.

DHĀRAṆĪS.

1. *Mahāçambara-dhāraṇī.*

Ends:

इति श्रीमहासम्बलस्य कर्म्मराजविशुद्धि नाम धा॰ स॰

2. *Bhūta-(?)çambara-dhāraṇī.*

Ends:

इति श्रीभूतशम्बरसंचीप्ततन्त्र धारनी समाप्तः ।

Add. 1580.

Palm-leaf; 4 leaves, 5 lines, 10 × 2 in.; dated N. S. 547 (A.D. 1427).

ÇAMBŪKĀVADĀNA.

The MS. gives the title with the strange barbarism सम्भूक°.

The style and subject of the tale are not unlike the Pañca-tantra, the first personages introduced being seven shells (sambhūkāḥ) and a fisherman named Rūpaka; further on, both personages and scenery are distinctively Buddhistic.

Begins, after 4 çlokas of prefatory invocation :

आदौ तावदादिकथामुपवक्ष्ये ते। अस्ति हंसगधेषु चैत्यगर्भो नाम पुष्करणी (*sic*) सारानेकजलचलजन्तुविहग्गन (*sic*) निवासभूता। तस्याञ्च सप्त सम्भूका वस्तुवः (?)

Ends :

सम्भूकावदाननिदानकथा समाप्त॥ स° ५४७ अग्रुनि कृष्ण १° लिखित श्री ङंखाचोकवज्राचार्य श्री पंडजसः (?)

Add. 1581.

Paper; 8 leaves, 8 lines, 9 × 5 in.; modern Devanāgarī hand.

DHARMA-LAKSHMĪ-SAṂVĀDA (vernacular).

The syllable राम° is placed above each page-number.

The work is divided into 8 adhyāyas.

Ends :

इति श्रीधर्मलक्ष्मीसंवादे अस्तमो (*sic*) अध्याये समाप्तं।

Add. 1585.

Paper; 13 leaves, 10 lines (ruled), 14 × 3 in.; fine, minute hand-writing of the XVIIth cent.

SUMĀGADHĀVADĀNA and part of the DAÇĀKUÇALAJAM PHALAM.

On the right side of each leaf (1—12) सुमागधा.

On the tale see Burnouf, *Intr.* p. 566, and Rājendralāla, *Nep. Buddh. Lit.* p. 237.

Begins :

नमः श्रीसर्वबुद्धबोधिसत्त्वेभ्यः। बुद्धो भगवान् सत्कृतो गुरुकृतो मानितः राजभी राजामात्यैर्धनिभिः°

Ends:

सुमागधावदानं समाप्तं। 13*a*.

On 13*b* there is marked at the side दशाकुशल.

Then, after invocations to Buddha, etc.:

प्रवक्ष्यामि दशाकुशलजं फलं। सधर्मस्मृत्युपस्थाने प्रोक्ता भगवता स्वयं।

The MS. ends abruptly with this leaf.

Add. 1586.

Paper; 20 leaves, 10 lines (ruled), 14 × 3 in.; fine, minute hand-writing, dated N. S. 781 (A.D. 1661).

RĀSHṬRAPĀLA-PARIPṚICCHĀ.

The title of the work is cited in Böhtlingk and Roth from the Vyutpatti: see two citations in Add. 1478 above.

Mr Nanjio informs me that there is a Chinese translation of this work, made by Jñānagupta under the Sin dynasty (A.D. 589—618), being No. 23 (18) of the Chinese Tripiṭaka. On the Tibetan see Feer, in Ann. G. ii. 254. [See also the account in the Supplementary note at the end of the text.]

After the invocation, a line of preface commences with the words भास्वत्सद्धर्मरत्नव्यतिकरघटितां...; then follow एवम्मया श्रुतं and a large list of Bodhisattvas etc., forming the audience.

Ends:

पुण्यरश्मिः सत्पुरुषस्य पूर्वभागसूत्ररत्नराजं समाप्त आर्यराष्ट्रपालपरिपृच्छा नाम महायानसूत्रं समाप्तमिति। ये धर्म°। date (see above)। श्रीमहाबुद्धोपासिक श्री जयमुनि लिखितं।

Add. 1589.

Paper; 144 leaves, 8 lines, 13 × 5 in.; dated N. S. 994 (A.D. 1874).

VICITRAKARṆIKĀVADĀNA-MĀLĀ OR PAPRAÇEKHARA-AVADĀNA (Newari).

Preface begins in Sanskrit:

वन्दे श्रीशाक्यसिंहं सुरगणसहितः...

Text (?) begins:

क्षापं श्रीशाक्यसिंह भगवानयातननमस्कालयाठा:

1. Ends:

इति श्रीविचित्रकर्णिकावदानमालायां प्रथमो ऽध्याय: । 16*b*.

2. (?)

3. इति श्रीवि° °ावदाने तृतीयोऽध्याय: । 53*b*.

4. इ° श्री° °दानेद्धृते नेपारभाखा चतुर्थ । (i.e. नेपालभाषा°) 65.

5. इ° श्र° न° पंचमोऽध्याय: । 76*b*.

6. इ° श्री° न° षष्टमो ऽध्य° । 89*b*.

7. इ° श्र° न° सप्तमो ऽध्य° । 100.

8. क° श्र° न° श्रष्टमो ऽध्य । 111.

The work ends:

इति श्री पद्मसेषर [= °शेखर] श्रवदान समाप्तं

This last title seems to occur only in this place.

Add. 1590.

Paper; 257 leaves, 10 lines, 13 × 4 in.; modern.

KALPADRUMĀVADĀNA-MĀLĀ.

See Feer in Journ. Asiatique 1879, p. 283; also the list of tales, ibid., p. 304; and likewise the long account in Dr Rājendralāla Mitra, *Nep. Buddh. Lit.* pp. 292 sqq.

Add. MS. 900 is a copy of the last two tales.

Add. 1592.

Paper; 121 leaves, 10 lines, 12 × 5 in.; modern.

Part of the RATNĀVADĀNA-MĀLĀ (17 tales).

In Add. 1615 the work is said to be 'spoken' by Çrīghana.

For a general account see Feer, Journ. Asiatique 1879, pp. 283 sqq.; and his full list of Tales, ibid., 305.

The titles coincide with those of the Paris MS., except where otherwise stated.

Tale 1 ends 9*b*.
„ 2 „ 17*b*.
„ 3 „ 25*b*.
„ 4 „ 33*b* (प्रेतिकावदा°).
„ 5 „ 37*b*.
„ 6 „ 41*b* (सुकरीवदानं) (*sic*).
„ 7 „ 46*b* (वपुश्मानावदानं).
„ 8 „ 49*a–b* (प्रश्नोत्तरा अवदानं).
„ 9 „ 57.
„ 10 „ 65.
„ 11 „ 71.
„ 12 „ 83.
„ 13 „ 95 (प्रशान्तिकरुणावदानं).
„ 14 „ 104*b*.
„ 15 „ 109 (कनकवर्णावदानं, Paris MS. and Feer, l. c., p. 298, tale No. 16).
„ 16 „ No title. Story of a merchant, *Nanda*, at Çrāvasti (cf. Paris MS. No. 25), 117*b*.

Ends with tale 17, इति प्रेतिकावदानं समाप्तं ॥ Paris MS., tale 15.

Add. 1593.

Paper; 253 leaves, 7—8 lines, 12 × 3½ in.; in several hands, the last giving a date N. S. 939 (A.D. 1819).

SĀDHANA-MĀLĀ-TANTRA.

Add. 1686 is a large fragment of an old MS. of the same work: see the account of that MS.

Begins:

नमो वज्रासनाय ॥ नत्वा सर्वतथागतान् गुणगणाधारान् परार्थं गरोः श्रीवज्रासन नाम भूषित संसारदोषग्रहैः ॥ etc.

A little further on:

ततः पुरतो पुरतो भगवन्तं वच्यमाणविधिना वर्णभुजादि समन्विते विचिन्त्य पुष्पादिकं प्रयच्छेत् ॥ ओं नमो ऽच्चोभ्याय हं ओं वज्रपुष्प etc.

Ends:

सर्वबुद्धसमे षोडशभुजस्य बलिमन्त्रः ॥ शताक्षरं पठेत् क्षमापनवलिविसर्जनः ॥ विरूपाख्यः ॥

Date (in semi-vernacular),

संवत् ९३९ श्रावण शुक्ल पञ्चमी कुह्नुयह्नितिकायवाह्नालय (विहार) श्रीवज्राचार्य अमृतानन्दनायजुलों शुभं ॥

Add. 1596.

Paper; 26 leaves, 6 lines, 13½ × 3 in.; dated N. S. 950 (A.D. 1830).

RATNAGUṆA-SAÑCAYA.

The leaves have the double numbering, 1—26, and (more conspicuously) 71—96, so that the present MS. would seem to have belonged to a series.

Apparently a collection of gāthās illustrative of the Ashṭasahasrikā Prajñā-pāramitā; for none of them seem to occur in the text of that work, as we have it in Add. 866.

In 32 short chapters, corresponding to those of the Ashṭas°.

Begins:

अथ खलु भगवांस्ताञ्चतमदामम्प्रह्र्षणार्थं (?) पुनरपीमां प्रज्ञापारमितां परिदि[प]यमानस् तस्यां वरयामि मालगाथा

4. भगवत्या रत्नगुणसञ्चय गाथाया सर्वाकारज्ञतचर्यापरीवर्त्तो नाम प्रथम अध्यायः। (74).

5. भ° र° शक्र प° नाम द्वितीय।

6. भ° र° गाथायामप्रमेयगुणधारणपारमितास्तूपसंस्कार नाम तृतियः परिव° etc.

For the other titles see Add. 866.

Ends:

आर्याष्टसहस्रिकायां भगवत्या प्रज्ञापारमितायां पलिवतानुसारेन (*sic*) भगवत्या (?) रत्नगुनसंचयगाथायां समाप्तः।

Then follow date, etc., as above.

रिषितेयं (i.e. लिखि°) काथ-वाहारया श्रीवजवाच्य पद्या-कलिासंहेन।

The above titles, etc. may serve as examples of the barbarously incorrect character of the MS.

Add. 1598.

Paper; 171 leaves, 5 lines, 11 × 4 in.; modern.

AVADĀNA-SĀRA-SAMUCCAYA.

The MS. is torn in places, and ends abruptly at the same word as Add. 1585.

Many of the leaves have on their left margin अ° सा° स°, so that I have supposed this to be part of the work No. 48 in Mr Hodgson's list (Essay Lit. Nep. p. 38).

Begins:

मूलं मलानां प्रवदन्ति जातिं जातिप्रपंचोपशमप्र वीणः।
तथागतास्वावितथप्रतिज्ञा संबोधिसत्त्वास्व विशुद्धसत्त्वाः।
तद्यथा।

1. इति श्रीसार्थवाहजातकं समाप्तं। 22*a*.
2. इ° सर्वंदद न°। 33*a*.
3. इ° मत्सरानन्दावदानं (*sic*)। 43*b*.
4. इ° भवलुब्धकाव°। 56*b*.
5. इ° वदरद्वीपजातकं। 63*b*.
6. इ° शशजातकं। 70.
7. इ° चन्द्रप्रभजातकं। 78.
8. इ° रूप्यावति ज°। 85*b*.
9. इ° हस्तिजातकं। 101*b*.
10. इ° चन्द्रजातकं। 111*b*.
11. इ° मृगजातकं। 121*a*.
12. इ° मयूरजातकं। 137*b*.

The remainder of the MS. coincides exactly with Add. 1585, containing the Sumāghadāvadāna and the fragment there noticed.

Tale 1 is apparently different from the tale of the sārthavāha Dharmalabha in the Mahāvastu (Add. 1339, leaves 232—241).

Tale 2 is also different from its homonym in the Avadāna-kalpa-lokā (Add. 913, leaves 15—17); though the merit of sacrificing even one's body for another's benefit is a moral pointed in both.

Tale 3 is the story of a sārthavāha named Nanda, who is punished for his excessive accumulation of wealth in a former birth, by a miserable spirit of miserly jealousy (मात्सर्य) in this.

Tale 4 is the same as Açokāv. No. 12; thus the verses of lamentation uttered by the *tapasvinī* at the birth of her son, beginning जाते पुत्रे.., (49*b*), are identical: the bulk of both tales consists of discourses on *abhidharma*, etc. The beginning of this story however corresponds with 208*a*. line 4, not 207*b*, of Add. 1482, as the tale there has several pages of introduction and scenery.

Tale 5 is the story of a sārthavāha named Supriya, in the reign of Brahmadatta at Benares.

Tale 6. Vid. Add. 1473 et al. ib. cit.

Tale 7. On Candraprabha see Burn. *Intr.* 138, 160.

Tale 8. See Divyāvadāna, Tale xxxii.

Tale 9. A long tale of Brahmadatta, king of Benares and his experiences in elephant-hunting: different from the tale of the same name in the Jātaka-mālā.

Tale 10. A tale illustrative of the virtue of *kshānti*, in which the chief actors are a certain Kaliṅga-rāja and Candrakumāra. (The Chanda-kumāra-jātaka in the Cariya-piṭaka is illustrative of *dāna*.)

Tale 11. One of the numerous deer-births. In praise of *vīrya*.

Tale 12. A story of a peacock, Suvarṇāvabhāsa.

Add. 1603.

Paper; 18 leaves, 6 lines, 12½ × 3½ in.; dated N. S. 919 (A.D. 1799).

UPOSHADHĀVADĀNA, [DEVAPUTROTPATTI,]
and DOSHANIRṆAYĀVADĀNA.

These are clearly the same works as R. A. S. No. 15 (q. v.). See also Add. 1610.

Begins (after invocations of the Ratnatraya and Avalokiteçvara):
एवं मया श्रु° एक° स° भगवान्कपिलवस्तुनि महानगर्यां स्वच्छ° etc.

इति सुगतवाष्टिसंवादे भगवतो ऽमोघपाशलोकेश्वरस्य* पोषधावदानाचरितकथायामुपोषधा नाम देवपुत्रोत्पत्तिर्नामावदानं प्रथमं। °। 10*a*.

Ends:

इति श्रीमदार्यावलोकितेश्वरस्य श्रीसुगतवाशिष्टसंवादे सानुमत्तजदोषनिर्णयो नामावदानं समाप्तमिति। (Date as above).

The titles श्रस्ति° and श्रष्टि° occur at the right hand of many leaves; on the cover is the general title वासिष्टावदान.

Add. 1607.

Paper; 224 leaves, 6 lines, $12\frac{1}{2} \times 3$ in.; dated N. S. 902 (A.D. 1782).

SADDHARMA-LAṄKĀVATĀRA.

On the work see Add. 915, and add a reference to Feer in Ann. Mus. Guim. ii. 237. This MS. represents an independent text, for though both are often faulty, passages are preserved here (e.g. 168*a*,*b*, ending as Add. 915, 12*a*, 2) that are marked as lacunae in that MS.

Add. 1609.

Paper; 52 leaves folding backwards and forwards, 7 lines, $9 \times 3\frac{1}{2}$ in.; XVIIth cent.

Manual of TANTRIC PŪJĀ (BALI-PŪJĀ or CAKRA PŪJĀ ?).

The paper is mounted on muslin and gauze.

The title चक्रपूजा is given on the wrapper.

The title Bali-pūja given in Dr Wright's list is partly substantiated by the ending of the work; which runs: इति पंचबलि ... after 3 lines योगिका बलि.

The final colophon is simply इति पूजा समाप्ता॥ °॥

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* Cf. Oxf. Cat. 388*b*, l. 1.

Add. 1610.

Paper; 14 leaves, 9 lines, 13 × 5 in.; modern.

UPOSHADHĀVADĀNA.

This is the same work as R. A. S. Cat. No. 15, which is there called "Uposhadhāvadānam and Doshanirṇayāvadānam", but the form "उपोष°" is written on the right hand of several leaves throughout our MS., showing that "Uposhadha" is a general name for the whole work. It consists of 2 adhyāyas.

This avadāna belongs to the latest style of composition. There is no continuous plot, but the work is a somewhat rambling dialogue between the Buddha, Vāçishṭha and others: there are several pages of invocations etc. At 11*a* there occurs a short story about Dharmapāla king of Vaiçālī. See more in Rājendralāla Mitra, *Nep. B. Lit.* p. 265.

Text begins:

एवं मया श्रु° ए° स° कपिलवस्तुनि महानगर्यां स्वच्छनिर्मलसुगन्धशीतलस्वादुलघु°

इति भगवन्सुगतवाशिष्ठसंवादे भगवतो ऽमोघपाशलोकेश्वरस्य उपोषधावदानाचरितकथायाम् उपोषधो नाम देवपुत्रोत्पत्तिर्नाम प्रथमो ऽध्यायः। 6*b*–7*a*.

Ends:

इति सुग° व° सं° सानुमत्तजदोषनिर्णय नामावदानं समाप्त॥

Add. 1611.

Paper; 98 leaves, 13 lines, 14 × 4 in.; dated N. S. 765 (A.D. 1645).

AVADĀNA-ÇATAKA.

This MS. is fully described by M. Feer in the Journ. Asiatique (Aug.—Dec. 1879). Cf. especially p. 144: "Ce MS. est sans doute le seul représentant des anciens manuscrits de cet ouvrage."

A full list of the tales is to be found *ibid.* p. 302. For the numbering compare p. 159, note.

Add. 1614.

Paper; 36 leaves, 7 lines, 13 × 4 in.; late XVIIIth cent., with modern supply.

A collection of STOTRAS and Songs.

The MS. consists of 19 leaves originally numbered 20—38, now 13—31, written in a square and regular Devanāgarī hand (perhaps of the end of the XVIIIth cent.), with lines and margins ruled; the remainder (1—12, 32, 36) is a very recent supply by Nepalese scribes.

The verses in each hymn are numbered, and the numbers are accordingly given below.

Begins:

नमः श्रीमदवलोकितेश्वराय॥ बोधिसत्वाय॥

The following are the first occurring titles:

इत्यार्यावलोकितेश्वरभट्टारकस्य चर्पतिपादविरचितं स्तोत्रं समाप्तं॥ २५॥ 3.

इत्यार्या° श्रीबन्धुदत्तआचार्यकृतं स्त° स°॥ २५॥ 5.

इत्यार्या° रूपस्तवं समाप्तं। २४। 6b.

इत्यार्या° नरकोद्धरस्तोत्रं स°। १५। 7b.

इत्य° सप्ताचरस्त° स°। ८। ib.

इत्य° चरणदर्शनाभिलाषस्त° स°। १०। 8b.

इत्य° षड्गतिस्त° स°। ६। 9.

Short hymns to Avalokiteçvara continue till 13 (the original MS.) where we get:

इति सुगतावदानोद्धृत सप्तबुद्धस्तोत्रं समाप्तं।

and इ° प्रज्ञापारमितास्तुतिः स°। *ibid.*

The hymns next following are chiefly addressed to Çākya-siṃha, and are attributed to 'Harsha-deva-bhūpati' (15) and Yaçodharā (16, 17). Among the next following are hymns purporting to be taken from the Bhadrakalpāvadāna, by Navagraha (17*b*), and from the Svayambhūpurāṇa (20). From 33 onwards the hymns are called 'songs' (गीत). Each consists of about a score of numbered verses, the last being entitled लोकेश्वरगीतं.

The collection has no general title or colophon.

Add. 1615.

Paper; 143 leaves, 10 lines, 11 × 6 in.; dated in words N. S. 923 (A.D. 1803); large modern Nepalese hand, often sloping to the right.

Parts of the RATNĀVADĀNAMĀLĀ and of other collections of tales.

Each tale, as a rule, has its own pagination, and on the margin are written the names of the collection and of the tale.

The tales are as follows:

I. From the *Ratnāvadāna* (see the names of the tales in Add. 1592). The scribe seems to have transcribed what he could find in an imperfect copy; so he has written it in seven portions of 24, 12, 9, 34, 11, 18, and 7 leaves, respectively, making 109 leaves in all.

1.	Tale 1	ends	12*a*.	4.	Tale 13	(here called Çāntika) (lacuna on 18*b*) ends	19*b*.
	Tale 2	ends	23*a*.		Tale 14	breaks off at	34*b*.
2.	Tale 6	ends	6*a*.	5.	Tale 18	ends	8*b*.
	Tale 7	ends	12*b*.		Tale 19	breaks off at	13*b*.
	Tale 8	breaks off at	12*b*.	6.	Tale 25	ends	11*b*.
3.	Tale 11	(here called Hastāvadāna) breaks off at	9*a*.	7.	Tale 27	ends	6*b*.
					Tale 28	breaks off at	8*a*.

II. From the *Dvāviṃçatyavadāna*, 7 leaves.

The text seems independent of that of Add. 1274. Tale 1 ends 5*a*; 2 ends 5*b*; 3 ends 6*a*; 4 ends 7*a*; 5 breaks off at 7*b*. This last is not the same as tale 5 in Add. 1274.

III. Work on the 12 *Tīrthas* of Nepāl.

14 leaves. In verse throughout.

Text begins:

अथेदानीं प्रवक्ष्यामि तीर्थानि द्वादशानि च।
शृणु मैत्रेय पुण्यानि तीर्थानाञ्च विशेषतः॥

Ends abruptly (14*a*):

द्विजादय मनुष्याश्च पूर्ववत्स्नानदानकं।
कृत्वा पुण्यप्रशादाच्च यथेष्टर्द्धिफलं लभेत्॥

IV. *Uposhadhāvadāna* (2nd adhyāya).

13 leaves, numbered 1—13, though the MS. begins somewhat abruptly at a point corresponding to 7*a*, l. 1 fin., of Add. 1610 (q. v.).

Ends:

इति सुगतवाग्निष्टसंवादे उपोषधनामावदानं द्वितीयो ऽध्यायः। समाप्तमिति उपोषधावदानं।

अब्दे नेपालिके याते वह्नियमग्रहयुते।
मासे कृष्णे माधवे च इन्दुवारे समन्विते॥
लिखितं चित्रानन्देन उपोषधावदानकं।
यदि सुद्धं etc. ॥ ये धर्मा... ॥

Add. 1617.

Paper; 55 leaves, 7 lines, 18½ × 4 in.; date at end N. S. 945 (A.D. 1825).

GUHYA-SAMĀJA (APARĀRDHA).

On the whole work see Add. 1365, and add a reference to the detailed account of it in Rajendralal's *Lalita Vistara*, Intr. pp. 11—16; and *Nep. B. L.*, 259. There is another copy of this part in R. A. S. Cat. No. 44.

Begins:

एवं मया श्रुतमेकस्मिं समये भगवान् तथागतकायवाक्चित्तयोषिद्भगे विजहार।

1. इति महागुह्यातिगुह्ये गुह्यसमाजे ऽपरार्धे सर्वतन्त्रनिदानरहस्यात् श्रीसंपुटोद्भवकल्पराजः प्रथमः पटलः 8.
2. °कल्पराजो द्वितीयः। 15.
3. °परार्धे महातन्त्रराजे हेरुकोत्पत्तिस्तृतीयः पटलः। 16—17.
4. °राजे नैरात्म्यसाधनं नाम चतुर्थपटलः। 18.
5. °संपुटोद्भवं° 21.
6. °वज्रडाकिनीसंकेतकल्पराजं नाम° 23.
7. °चर्यालिंगनं° 27.
8. °तन्त्रराजे अष्टमः° 30.
9. °वसन्ततिलकवर्णनं° 34b.
10. [The title of this chapter, as in the R. A. S. MS., seems to be wanting.]

11. °तिलकाभ्युदरणज्ञानं° 38.
12. °होमप्रयोगकथनं° 42*b*.
13. °सर्वकर्मप्रसरचक्रोदयो नाम° 47*b*.
14. महाभैरवध्याने कथनं नाम° 50*b*.
15. °सर्वकल्पराजनिदानतिलकं नाम पंचदशः पटलः। समाप्तः गुह्यसमाजापरार्धः संवत् ७४५।

The date is retouched, but it cannot be far wrong.

Add. 1618.

Paper; 138 leaves, 7 lines, 14 × 4½ in.; modern.

DAÇABHŪMĪÇVARA.

For beginning, chapters, etc., see MS. 867.

Ends:

इति परिनन्दापरिवर्त्तो नामैकादशः। इति श्रीबोधिसत्वचर्याप्रस्थानो दशभूमीश्वरो नाम महायानसूत्ररत्नराजं समाप्तं। ये धर्मा ...।

वर्षषण्मृगलाञ्छन यह गते मासे तपस्यसिते।

Add. 1620.

Paper; 119 leaves, 7 lines, 14 × 3½ in.; XVII—XVIIIth cent.

RATNĀVADĀNAMĀLĀ (first 13 tales).

Leaf 13, as well as 63 which apparently gave the title of tale 8, are missing.

Cf. Add. MS. 1592 and Feer *ib. cit.*

Add. 1623.

Black paper with gold letters; 100 leaves, 5 lines, 15½ × 4 in.; dated N. S. 820 (A.D. 1700).

This MS. is in three parts, written by the same scribe and with continuous numbering.

I. Leaves 1—10 (formerly marked Add. 1622).

APARIMITĀYU-SŪTRA.

The text is equally barbarous with that of Add. 1277 (q. v.).

Ends:

आर्यमहाअपरिमितायु नाम महायानसूत्रं समाप्तः।

II. Leaves 11—20.

SARVA-DURGATI-PARIÇODHANA (Part 1).

Begins:

ओं नम° श्रीवज्रसत्याय। ओं नमो भगवत्यै आर्यसर्वदुर्गति-परिशोधनराजसे (?)

This portion of the work consists entirely of invocations and the like.

Ends:

हूट् वजाभिषिञ्चः। इदमवोचद्भगवानात्तमनाः शक्रब्रह्मा-दिदेवा मनुषासुरगन्धर्वयचराचसादिभिस्तुवाप्ताय (?) भगवतो भाषितमभ्यनन्दन्निति॥ आर्यसर्वदुर्गतिपरिसोधनराजस्या ऽर्हतः सम्यक्सम्बुद्धस्य कल्पैकदशः समाप्तः।

III. Leaves 21—100.

SARVA-DURGATI-PARIÇODHANA (Part 2).

Begins, after invocation to Vajrasatva:

एवं मया श्रु° ए° स° भगवान् सर्वदेवोतमनन्दवाने (*sic*) विहरति स्म। मनिसुवर्ण....

Ends (98, l. 5) as Add. 1378 (which see); after which follows:

देय-धर्म्मोऽयं प्रवरमहायानयामिन-परमोपाशकपरमधा-र्मिक-धर्मात्मा-वज्राचार्य्यश्रीचतुरानन्दप्रमुखादि-सुगतानां॥

Then follow the usual acknowledgment to parents, teachers, etc., and a mention of the reigning king, Bhūpatīndra Malla.

After this the scribe gives details as to his family and patrons, and adds some notes in the vernacular. The date, etc., are thus given:

सम्बत् ८२° कार्त्तिकमास्य (*sic*) शुक्लपचे चयोदस्यां तिथौ रेवतीनचत्रे वज्रयोगे यथाकर्णमुहूर्ते वृहस्पतिवासरे तुलेरा-सिगते सवितरि मितरासिगते चन्द्रमसि एतत् दिने लिखितं सम्पर्णमिति। लिखितेयं श्री काष्टामण्डप-महानगरे (*sic*) श्री तरु-

मुर*-महाविहारे वत्तावाहारनिनयता (?) खण्डचुक गृहातव्यं अमनि (?) श्री ३ वज्रदेव्या चरणाम्बुजयादस्यविक-महाप्राप्तकु-रवज्रोभावाचार्यश्रीरविपतिदेवेन लिखितं संपूर्णमिति।

The colophon concludes with a scribe's verse.

Add. 1625.

Paper; 406 leaves, 7 lines, 14 × 4½ in.; dated N. S. 948 (A.D. 1828).

ASHṬASĀHASRIKĀ-PRAJÑĀPĀRAMITĀ.

The MS. is bound in coloured boards, with designs, etc., on both sides. On leaf 1 is a brightly coloured picture of the deity enthroned and adored by two devotees bearing sacred vessels. Each page is bordered by a rim of red and green stripes.

For the work see Add. 866.

After date, etc., as given above, the scribe proceeds:

°तस्मिन् दिने श्री अष्टसाहस्रिकाप्रज्ञापारमिता पुस्तक पद्मा-वती-महाविहारावस्थित शाक्यवंशोद्भव-श्रीपूर्णजोतिज-तिरिचं-द्रलक्ष्मि-यतियामनसहर्षचित्त उत्पत्तिजयार्डो श्रीमहावौद्धया-श्रीजीवानन्दज नर्चोचकं प्रतिष्ठापाठादिनजलो शुभं।

Add. 1627.

Paper; 409 leaves, 17—18 lines, 14½ × 7 in.; modern.

ÇATASAHASRĪ PRAJÑĀPĀRAMITĀ, Part (Khaṇḍa) 3.

On the whole work see Add. 1633.

This part contains chapters 26—37.

Text begins:

अथायुष्मांच्छारद्वतीपुत्रो भगवन्तमेतदवोचत्। यो भग-वन्बोधिसत्वो महासत्त्व इह गम्भीरायां प्रज्ञापारमितायां°...

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* Cf. MS. 1373.

Ch. xxvi ends 193*b*; ch. xxx, 310*b*; ch. xxxv, 373.

Ends:

°अद्वया अद्वैधीकारा॥ शतसहस्या: प्रज्ञापारमितायाः परि-वर्त्तः सप्तत्रिंशत्तमः। समाप्तश्चायं तृतीयखण्डः॥

Add. 1628.

Paper; 594 leaves, 9 lines, 17 × 4 in.; on the date see below.

PAÑCAVIMÇATISĀHASRIKĀ PRAJÑĀPĀRAMITĀ.

Leaves 412—559 are paper of the XVIIth or early XVIIIth cent.; the rest is recent supply. The work is in 8 parivarttas, and is preceded by an introductory treatise in 8 adhikāras, ascribed to Maitreyanātha (leaf 9); see next MS.

Begins:

यः सर्वज्ञतया नयत्युपशमं शान्तैषिणः श्रावकान्। या मार्ग-ज्ञतया जगद्धितकृता लोकार्थसंपादिका। सर्वाकारमिदं वदन्ति मुनयो विश्वं यया संगतं। तस्यै श्रावकबोधिसत्त्वगणिनो बुद्धस्य मात्रे नमः॥

The titles of the chapters are given under the next MS., in which they are more clearly marked.

Add. 1629.

Paper; 384 leaves (and cover), 12 lines, 12½ × 7 in.; dated in words [N. S.] 9..5.

PAÑCAVIMÇATISĀHASRIKĀ PRAJÑĀPĀRAMITĀ.

The word ॥पञ्चविंशति॥ is written on the left margin of 1; there is a large illustration on the same page.

For the beginning see the last MS.

Chapters etc. end as follows:

1. अभिसमयालङ्कारे प्रज्ञापारमितोपदेशशास्त्रे सर्वाकार-ज्ञता ऽधिकारः प्रथमः। 2*b*.

2. °शास्त्रे मार्गज्ञताधिकारो द्वितीयः परिच्छेदः । 3.

3. °स्त्रे सर्वज्ञताधिकारस्तृतीयः परिच्छेदः । *3b.*

4. °स्त्रे सर्वाकाराभिसंबोधिकारश्चतुर्थः प° । *4b.*

The 5th (मूर्द्धाभिसमयाधि°), 6th (अनुपूर्वाभिसमयाधि°) and 7th (एकक्षणाभि°) adhikāras end on *5b.*

°शास्त्रे धर्मकामाधिकारो ऽष्टमः 6.

With these compare the account of the work in Rājendralāl, *Nep. B. L.* 193.

अभिसमयालङ्कारन्नाम प्रज्ञापारमितोपदेशशास्त्रं समाप्तम् । कृतिरार्य्यमैत्रेयनाथस्य [°ाचार्य° Add. 1628, lf. 9]

The main work begins on the next page (*6b*) with the usual एवम्मया श्रुतम् and a list of Bodhisattvas, etc.

The first parivartta has no regular subdivision: much of it is in the form of a dialogue between Subhūti and Çāriputra. It ends thus:

आर्यपञ्चविंशतिसाहस्रिकायां भगवत्यां प्रज्ञापारमितायामभिसमयालङ्कारानुसारेण संशोधितायां सर्वाकारज्ञताधिकारः सुभूतिपरिवर्त्तः प्रथमः ।१। *126b.*

आर्य° मन्त्वहृदयविशुद्धि प° द्वितीयः ।२। *190b.*

आर्य° तथतापरिवर्त्तः चतुर्थः । *270b* (= *411b*, Add. 1623).

आर्य° शिक्षापरिशुद्धिप° पञ्चमः । *330b* (= 503 *ibid.*).

आर्य° अनुक्रमशिक्षाप° षष्ठः । *334b* (= 510 *ibid.*).

आर्य° शिक्षापरिसमाप्तिप° सप्तमः । *343b.*

Ends:

आर्य° शिक्षाप° अष्टमः ।

A number of verses follow, by the scribe Indramuni, both in Sanskrit and the vernacular.

Add. 1630.

Paper; 479 leaves, 9 lines, 18 × 6 in.; modern.

ÇATASĀHASRĪ PRAJÑĀPĀRAMITĀ, Part 2.

On leaf 1, left-hand margin, is the abbreviation द्वि ति.

Another copy of this Part is in R. A. S. Cat. 63. This Part, or *Khaṇḍa*, contains *parivarttas* xiii—xxv.

Begins:

पृथिवीधातुसत्त्वयायुष्मच्छारद्वतीपुत्र पूर्वान्ततो बोधिसत्त्वो नो-पैति ॥

The first chapters have numerous subdivisions, unnumbered at first, and subsequently with numbers running up to 42.

Parivartta xiv ends 170*b*; xv. 195*b*; xvi. 273; xvii. 280; xviii. 291; xix. 296*b*; xx. 298; xxi. 312; xxii. 322; xxiii. 382; xxiv. 410.

Ends:

शतसाह° पारमि° पञ्चविंश° प°। इति द्वितीयखण्डः परिसमाप्तः।

A verse or two follows in praise of the work, etc.

Add. 1631.

Paper; 490 leaves, 10 lines, 20 × 5½ in.; dated in words N. S. 983 (A.D. 1863).

ÇATASĀHASRĪ PRAJÑĀPĀRAMITĀ. Part 3 (Chapters 26—37).

Text begins:

अथ खल्वायुष्माञ्च (*sic*) शारीपुत्रो भगवन्तमेतदवोचत् यो भगवन्तम° etc. (see Add. 1627).

Ch. 26 ends 252.

Ends:

°श्रद्दया ऽद्वैधीकारा ॥ आर्यश्री शतसहस्त्राः (*sic*) प्रज्ञ° अष्टत्रिंशत्तमः परिव°। Then follows the date (see above)। श्री चद्र-रत्नदेवः रत्नविलासदेवाकुलांविलासदेव-रत्नचूडामणिस्तथा। एते सहानुमतेन स्वस्वहस्तौ लिखिता श्रीमत्प्रज्ञापारमिता चय-षंत (?) संपूर्णेति ॥

Add. 1632.

Paper; 607 leaves, 10—11 lines, 17 × 5 in.; dated N. S. 923 (A.D. 1803).

ÇATASĀHASRĪ PRAJÑĀPĀRAMITĀ. Part 4 (Chapters 38—72).

Text begins :

प्रज्ञापारमितामेव प्राप्तां प्रज्ञाश्रयोदयां। प्रज्ञाप्रख्यातसत्कीर्त्तितां प्रज्ञां प्रणमाम्यहं॥ पितरं बोधिसत्त्वानां सुगतं गतकिल्विषं। प्रज्ञाप्ताग्रनिर्वाणं नमामि करुणात्मकं॥

Parivartta 38 ends 60*b*; 39, 72*b*; 40, 78*b*; 41, 96*b*; 50, 184; 55, 509; 60, 590*b*.

Ends, 607 :

शतसाहस्र्याः प्रज्ञापारमितायाः अकोप्यधर्मतानिर्देश द्वासप्ततितमः परिवर्तः। (This is the only instance I have observed in this MS. of the indication of a chapter's contents at the end.) इदमवोचद्भगवान्° etc. .... भाषितमभ्यनन्दन्निति। समाप्ता चेयमार्यप्रज्ञापारमिता शतसाहस्रिका दशदिगनन्तपर्यन्तलोकधातुसमुद्रपर्यापन्नसर्वबुद्ध° ...... प्रत्युत्पन्नानां माता° धर्मसमुद्रा... अभिधर्मरत्ननिधाना... and so on, in praise of the book and its study, for a dozen lines; after which date and name of scribe, as follows :

याते नैपालिकवर्षे त्रियुग्मरन्ध्रसंयुते। मार्गशीर्षे ऽशितपक्षे दशम्यां रविवासरे शतसाहस्रिकाग्रंथं रत्नानन्देन लिख्यते।

The place of writing (Lalitā-pura) and the reigning monarch (Gīrvāṇa-yuddha) are also mentioned.

In spite of the mention of a fifth Khaṇḍa in Dr D. Wright's list, which however does not appear in our collection, it would seem from the tone and form of the above colophon, that this is either the conclusion of the whole work, or that at all events the account given by Mr Hodgson's Paṇḍit (Hodgs. Essay Lit. Nep. p. 16) is correct; that "Satā Sáhasrika is a collective name of the first four Khands, to which the fifth is not necessarily adjunct; and indeed it is one of the several abstracts of the Sāhasrika." The Tibetan version (see Csoma, and Feer in Ann. G. ii. 197) has 75 chapters.

Add. 1633.

Palm-leaf; 494 leaves, 11 lines, $17\frac{1}{2} \times 5$ in.; dated N. S. 926 (A.D. 1806).

ÇATASĀHASRĪ PRAJÑĀPĀRAMITĀ, Part 1.

There is an illustration on leaf 1.

"प्रथम" is written on the left margin of many leaves.

The MS. is enclosed by a pair of very finely carved boards.

This appears to be the second known redaction of the Prajñāpāramitā, the chief philosophical work of Northern Buddhism.

It abounds in repetitions, etc., in the most wearisome style of Buddhist literature. For general notices see Hodgson Ess. 16, Burn. Intr. 462 etc., and especially Rājendralāl, *Nep. Buddh. Lit.* pp. 177, sqq.

Notices of the Tibetan versions are given in Wassiliew and Csoma (Feer in Ann. Guimet, ii. 197).

Begins:

एवं मया श्रु° ए° स° भ° राजगृहे वि° स्म। गृध्रकूटपर्वते महता भिक्षुसंघेन सार्द्धं पञ्चमात्रैर्भिक्षुसहस्रैः°

Parivartta i. ends 96; ii. 139; iii. 147*b*; iv. ?; v. 265*b*; vi. 354; vii. 416; viii. 419; ix. 426*b*; x. 450*b*; xi. 482.

Ends:

आर्यशतसाहस्र्या भगवत्याः प्रज्ञापारमितायाः प्रथमखण्डं समाप्तमिति॥ ये धर्मा°। शुभं etc.। सम्वत् ८२७ वैशाषमास्य शुक्लपक्षे चतुर्दश्यांतिथौ चित्तानक्षत्रे वजयोगे यथाकर्ण्णमहोन्तक (?) – वृहस्पति – वार – थ्वकुन्ह – श्रीरत्नभगवतिः प्रथमखण्डप्रज्ञापारमितापुस्तक चोपधुनकादिनजरो।°। लिखित श्रीमानदेवसं[ं]स्कारितचक्रमहाविहाराधिष्ठितः श्रीवज्राचार्य ज्ञाजणम्लन (?) संपूर्णमिति।

Then follows a line or two as to the writing, and in praise of the book.

Add. 1634.

Paper; 37 leaves, 5 lines (ruled in red), 7½ × 2 in.; dated in words N. S. 772 (A.D. 1652).

KĪRTIPATĀKĀ by KUNŪÇARMAN.

In 126 numbered verses.

Begins:

यं भक्त्या हरिधातृशक्रविबुधा देवारयश्चानिशं
यत्पादाब्जनिषेवनादपगतक्रूरातिविघ्नारयः।
आराध्यार्णवमन्थने हरमुखात् प्राप्न्वन्ति* सिद्धिं शिवं
सो ऽयं वो हि गजाननस्य दुरितं दूरीकरोतु प्रभुः॥
केचिज्जनैर् [? कैश्चि°] गृहस्थानं पृष्टं पूर्याश्च मां प्रति।
श्रीकुनूनामधेयो ऽहं तद्वर्णनं करोम्यतः॥
प्रासादमठदेवानां प्रणाली कूपसद्मनां।
नैपालनामधेयेस्य रथ्यामण्डपवर्त्मनां॥

Then follows another introductory verse.

The work thus appears to be a description of certain places in Nepāl. It commences with Lalitāpura thus:

अस्ति श्रीललिताभिधाननगरी नैपालभूमण्डले।

Ends:

इति श्रीकुनूशर्मना विरचिता कीर्तिपताका समाप्ता। नयन-मुनिसशैलिरङ्कितातीतसङ्ख्ये etc. (see above).

Add. 1635.

Paper; 62 leaves and cover, 5 lines, $8\frac{1}{2} \times 3$ in.; dated (in words) N. S. 805 (A.D. 1685).

AÇVAGHOSHA-NANDIMUKHĀVADĀNA, with vernacular version.

Begins and ends as Add. MSS. 1357, 1486 (which see).

Add. 1638. 3.

Paper; 18 leaves, 6 lines, 7×3 in.; XVIIth cent.

Fragment of the AMARA-KOÇA (Book 2).

Contains Book 2 to end of ch. vii. (p. 159, ed. Deslongchamps).

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* Sic metri gratia.

Add. 1639.

Paper; 6 leaves, 5 lines, $7 \times 2\frac{1}{2}$ in.; modern.

Fragment of the AMARAKOÇA.

This fragment was perhaps intended as a supply for the full original of Add. 1638. 3 or a work of similar size. It contains the beginning of the book.

Add. 1641.

Paper; 28 leaves folding backwards and forwards, 7—6 lines, 8×3 in.; XVII—XVIIIth cent.

I. SAṄGĪTA-TĀRODAYACŪḌĀMAṆI by RĀJA PRATĀPA-MALLA. Dated N. S. 783 (A.D. 1663).

The work is a treatise on music, especially on tāla or time.

On the royal author and his literary tastes see Wright's Nepal, p. 215.

The work is in two parts, but some of the first part appears to be missing, unless it be represented by the 5 verses on the outside cover in a later hand, now almost illegible.

The second part is (unlike the first) in numbered verses (110). It begins (p. 6) with a discussion of the *tāla* or musical time called चञ्चपुट or चाचपुट: several other *tālas* are mentioned, corresponding with those in the Purāṇasarvasva (Aufr. *Oxf. Cat.* 87*a*).

The work ends:

उत्सवताल: ॥११०॥ यत्मात्रा महता कालासु कुशलो ऽसौ योऽग्रणी मानिनाश्चित्तं यस्य च तम्रमूर्ज्जत तनयो दक्षिणो नायक:। देशातालनिवर्द्धलक्षणमिदञ्चक्रे प्रपञ्चार्चितं स श्रीमाञ्जगदेकमल्लनृपतम्माणिक्यचूडामणिं (*sic*) ॥

इति श्रीमत्प्रतापचक्रवर्त्ति श्रीजगदेकमल्लविरचिते संगीततारोदयचूडामणौ तालाध्यायो नाम द्वितीय: समाप्त: ॥ संवत ७८३

Then follow subscriptions, chiefly in the vernacular, giving the day of writing as Sunday, and the scribe's name as Pūrṇacandra, resident

at the Dharmakīrti-vihāra, and the father of 3 sons, Jayakalyāṇa, Jayakuçala, and Jayadh[a]rama.

II (p. 27). Vernacular work in 44 numbered verses.

III. A manual of devotion to various deities.

Begins (p. 34):

ओं नमः श्रीवज्रसत्त्वाय। वज्रघंटासमुद्रा निहतपटकुचं प्रद्यपात्रं च वाणं वित्राणं कालमुक्तं त्रिनयननयनं क्रोधश्टगा-रहासं नाथसिंहासनस्थं खमिवसुरचिर च्छत्रभूषासुशोभा श्री-मज्ज्ञानाधिराज त्रिभुवननमितं (*sic*) पातुं योगाम्बरी वः।

Several other prayers, etc., are added, chiefly in the vernacular, or in Sanskrit like the specimen just given.

Add. 1643.

Palm-leaf; 223 leaves, 6 lines, 21½ × 2 in.; dated N. S. 135 (A.D. 1015).

ASHṬASĀHASRIKĀ PRAJÑĀPĀRAMITĀ.

There are illustrations on many leaves, throughout the book.

The insides of the binding-boards bear also several more than usually artistic figures, many of which correspond to those in Von Siebold's Japan, Vol. v. (Plates).

See the Palaeographical Society's Oriental Series, Plate 32, where a leaf is reproduced: also the Introduction to the present work. On the work see Add. 866.

The subscription is in verse, occasionally faulty in metre:

पञ्चत्रिंशाधिके ऽब्दे शततमप्रशते* चैत्रमासे हिमाभा।
विख्याते ऽस्मिन् दशम्यान्दनिंजरिपुगुरौ (? °दनुज°) वासरे संप्रशस्ते ॥
राज्ञि श्रीभोजदेवे ऽप्यमितगुणगणाल[ब्धे] † श्रीरुद्रदेवे।
श्रीलक्ष्मीकामदेवैररिजग[-त]कुलिशैरर्द्धराज्येऽपभुक्ते ॥

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* Read प्रगते ?, though both are against the metre.

† Here some corrector has disturbed metre and sense.

यः पूर्वभूपतिकुलैः स मुदा प्रहृष्टः। नेपालमण्डलस्वलंकरणाय सम्यक् श्रील्हंविहार इति सर्वजनानुरागो यस्मिन्विभाति वचनं सुगतस्य शश्वत्। तस्मिन् विहारे तपसोरम्बुसागरे सुजतभद्रः समलिखत्सुधीः। तनोति यां प्राप्य निरुत्तरं सुखं सनातु (? सनोतु) तांमष्टसहस्रिकाख्यां॥

Then follows (in the *hooked* Nepalese hand) :

संवत्सो गतवति द्वितीये शतस्य पञ्चासता परिगते नवमाञ्चितेन श्रीकार्त्तिके शशिकरार्चितपञ्चमे ऽह्नि श्रीमानदेव नृपतेर्विजये च राज्ये। श्रद्धाहीनजनस्य हस्तपतिता सर्वज्ञमाता परा सर्वाज्ञानमहान्धकारविसरच्छेत्त्री भवित्री मुदे। प्रज्ञापारमिता मयात्र करुणापूर्वेण वज्रेण सा श्रद्धाबन्धुरकन्धरेण शिरसा भक्त्या प्रणम्योद्धृता। यत्प्राप्तमत्र कुशलं शरदिन्दुकान्ति सौभाग्यहारि भवदुस्तरसागरान्तमग्नास्तथागतपदं परमप्रशान्तं मातापितृप्रमुखसर्वजाना: [corr. °जन°] प्रयान्तु॥

Then follow two or three more lines in a similar strain, praising the "fruit" of reading the book.

On the other side of the last leaf is the conclusion (last 5 lines) of a short treatise connected with the Prajñāpāramitā, and in the same hand as the main work, ending thus :

वजधजपरिणाम (? वज्रध्वज°) नाम समाप्त॥

Add. 1644.

Palm-leaf; 94 leaves, 5 lines, 2 × 21 in.; dated N. S. 325 (A. D. 1205, see below).

PAÑCA-RAKSHĀ.

Each division or chapter of the work has its own numbering.

Thus ch. i. has 25 leaves; ch. ii. 26; ch. iii. 35; ch. iv. 3; ch. v. 5.

The titles etc. are substantially the same as in Add. 1325; and, except at the end of ch. iii. each is followed by a blank side, forming volumes.

The last leaf is much mutilated, and is supplied by a paper leaf.

On the palm-leaf fragment can still be made out, (1) the beginning of the final title आर्यमहामन्त्रानसारिणी...; (2) the end

of the verse ये धर्म्मा° ... and (3) the date ३२५ (tops of figures only, visible) कार्त्तिक शुक्ल पूर्णमास बृहस्पतेर्दिनं [:] ॥ राजाधिराजपरमेश्वरपरमभ... On the reverse are the remains of a postscript in a finer and later hand, in Newari, with half-obliterated, but still certain, date, N. S. 579 (A.D. 1459). Above are left a few words in the original hand:

महाविहारार्य-साकभिखुगुमन्द्ररुचिलेखि: (*sic*)। डदकान लेच-रभ्य [? °स्य]...

The MS. concludes with a leaf of paper supply which is remarkable, inasmuch as it appears to be a copy of the real last leaf of our MS. when it was in a rather more perfect condition, though perhaps even then it may have been compared with another MS., as the last words of the book and the title show discrepancies of forms, etc.

The date and scribe's name are thus given:

श्रीवज्राचार्यचिकिद्धीसिंहेन लिखितमिति। शुभसंवत् ३२५ का शु पूर्ण बृ।

The date is especially remarkable, as it seems a clear instance of a *copied* date—the hand as well as paper being modern. The copy however is neither a forgery, nor a mere thoughtless repetition, but simply added as a testimony to the antiquity of a final leaf which was in a perishing condition, doubtless even when the supply was made. See the Palaeographical Introduction.

Add. 1647.

Palm-leaf; 132 leaves, 5 lines, 13 × 2 in.; XVIIIth cent.

PAÑCA-RAKSHĀ.

The MS. is illustrated (cf. Add. 1164) with figures of the 5 Çaktis at the beginnings of the chapters.

The boards are also illuminated with 6 figures of Buddha and other smaller figures.

Begins, after invocation to the Bodhisattvas:

एवं मया श्रुतमेकस्मिन्समये भगवान्राजगृहे विहरति स्म। गृध्रकूटे पर्व्वते दक्षिण पार्श्वे बुद्धगोचररत्नवृक्षप्रभासे....

The chapters are differently arranged from the other MSS. Ch. I of Add. 1325 is fourth here; so that the beginning of that MS. will be found on leaf 98*b* of this.

Ch. II (Add. 1325) = Ch. 1 ends 38*b*.
Ch. III „ „ = Ch. 2 „ 93*b*.
Ch. IV „ „ = Ch. 3 „ 97.

Ends:

आर्यमहमन्त्राणुसारणीविद्याराज्ञा समाप्तः। ये धर्मा° etc.

Add. 1648.

Palm-leaf; 228 leaves, 7 lines, 12½ × 2 in.; XIIIth cent., reign of Arimalla.

SĀDHANA-SAMUCCAYA.

On the hand-writing see the Introduction and Table.

The date (336) has clearly been retouched, possibly by one of the persons who wrote the numerous dates (of the next century) on the cover. Comparing the forms of 2 and 3 in the latter part of the MS., we should certainly pronounce the figures to be 2's: but the ordinary form of 2 (though not of 3) is found even in the later part of the MS. e.g. leaves 209, 210.

The day of the week and month, which Prof. Adams has kindly worked out for me, do not tally for the year 336: nor does that year quite accord with chronological accounts (see the table in Historical Introduction). The numbers have therefore probably been incorrectly restored.

The first date on the cover is that of an आराधनं (devotional or liturgical use of the sādhanas ?), N. S. 458 (A.D. 1338), by one Ānandajīvabhadra, at the Çrīnaka-vihāra.

The writing is fine and clear; with many early features, e.g. the manner of writing ī medial, of which both the earlier and later forms are seen.

The chalk-powder is still distinctly traceable on many leaves (see Introduction).

The work is a collection of *sādhanas* or charms (cf. Add. 1686), to which a full index will be found on an extra leaf written by the second hand. Thus:

प[त्र]१ (*begins*) त्रिसमयसाधन (this *sādhana* is by a Paṇḍit Kumudākara).

प ८ „ असमाचलास° by Paṇḍit Ratnākaragupta, etc., etc. (51 in all).

The colophon runs thus: सम्वत् [२३६] (see above) पौषकृष्णाष्टम्यां वृहस्पतिवासरे वैशाखनक्षत्रे राजाधिराजपरमेश्वर श्रीमदरिमल्ल दे [वस्य विजराज्ये (*sic*) लिखितमिदं साधनसमुच्चयं नाम पुस्तकं]

The words in brackets are rewritten by a second hand. Then follows a page of Dhāraṇīs to Mahākālā.

Add. 1649.

Palm-leaf; 107 leaves, 5 lines, $12\frac{1}{2} \times 2$ in.; dated N. S. 532 (A.D. 1412).

SIDDHI-SĀRA by RĀJA-JYOTIRĀJA-MALLA.

The subject of the work is astrology and auspicious seasons; it has no regular chapters, but numerous small unnumbered divisions.

Begins:

ओं नमः सूर्याय।

नमामि मार्तण्डसहस्रतेजं त्रयीमयं कारणमादिदेवं।
कल्यान्तशेषं परमं पुराणं त्रैलोक्यनाथं सकलस्वरूपं॥
क्रियते ज्योतिराजेन मल्लपार्थेन धीमता।
शास्त्रं च सिद्धिसाराख्यं जोतिषां बुद्धिवर्द्धनं॥

Ends:

इति सिद्धिसारः समाप्तः। श्रियो ऽस्तु। सम्वत ५३२ मार्गशिरशुक्ल। सप्तम्यां तिथौ शतभिषनक्षत्रे। हरषणप्रवज्रयोग*। आदित्यवासरे॥ लिखितमिति। श्रीराजदिराजपरमेश्वरपरम परमभट्टारक †श्रीश्रीजयद्योतिमल्लदेवस्य विजयराज्ये†

† † These words have unfortunately been retraced; but the name Jayajyoti(r)m°† or °dyoti m° is established by the verse at the beginning of the book. See also the Historical Introduction.

* Cf. Burgess, Journ. Am. Or. Soc. vi. 236.
† For the form of the name cf. Add. 1695.

Add. 1650.

Palm-leaf; originally 87 leaves, 5 lines, 13 × 1½ in.; XIV—XVth cent.

AMARA-KOÇA.

Leaves 31, 32, 58, 83, 84, and 86, are wanting.

Leaf 2 is modern supply.

The MS. ends abruptly in the middle of the last line but one of the work.

Add. 1651.

Palm-leaf; 51 leaves, 7 lines, 11½ × 2 in.; XIVth cent.

AMARA-KOÇA.

Leaves, 7, 14, 20, 40, 45, are missing.

Written in a clear, square and upright hand.

Begins (after the invocation) with the 5 distichs given in Deslongchamps' edition; ends abruptly with the word शेषवत् III. vi. 4.

Add. 1653.

Palm-leaf; 16 leaves, 5 lines, 12 × 1½ in.; XIV—XVth cent.

TATTWA-SAṄGRAHA.

This is probably the work mentioned in Hiouen-Thsang (translation of M. St. Julien, I, 186) as "Tri-tchin-lun", which, we are told, "veut dire littéralement 'Le traité où sont rassemblées les vérités'"— for which M. Julien suggests 'Tattva-samuccaya'.

The MS. is incomplete.

Begins:

ओं नमो बुद्धाय। तत्त्वसङ्ग्रहतन्त्रादौ प्रकीर्णे
वज्रधारिणा। सञ्चिनोत्यभयो होमकर्म प्रज्ञाप्तया(?)प्रियः॥
सन्त्यन्यरचनानामनिर्भरप्रीतिदालिय (?)।
चान्द्रीव रचिरन्निद्रातारासु मुनिन्तप्यतां (?)॥
तत्र शुभे ऽहनि यथोक्तविधिना स्वेष्टदेवतात्मको बलिदा-

नपुरः सरं सव्यहस्तं दत्वा श्रीं श्राः ह्रूं इत्यनेन श्रीं हन क्रोध क्रं फहित्यनेन वा स्वदेतामन्त्रेण वा श्रष्टोत्तरशतजप्तेन... etc.

The whole work seems to be a collection of barbarously expressed tantric devotion and ceremonial, of which the above may serve as a specimen.

Add. 1656.

Palm-leaf and paper supply; 143 leaves, 5 lines, 13 × 2 in.; chiefly XIIIth century (see below).

PAÑCA-RAKSHĀ.

On the handwriting generally see the Palaeographical Introduction.

The paper supply is quite modern.

The last page of the MS. as we now have it is in a hand of the XIVth century. The colophon records that the MS. was the offering of one Lalitakramā (see also Add. 1701). The date (N. S. 518) and king's name (Jayasthiti) have been retouched.

This page was written on the back of a leaf (of an avadāna ?), which is in the same hand (viz., that of the XIIIth cent.) as the bulk of the MS., but is not divided into columns, as that is.

Add. 1657. 1.

Palm-leaf; originally 71 leaves, 5—6 lines, 12 × 2 in.; XIIIth cent.

COMMENTARY on part of the CĀNDRA-VYĀKARAṆA (Adhy. II, pāda ii).

Leaves 16, 21, 24—26, 28, 29, 33—36, 41, 59, 60, 66, 68 are missing.

For the text and other commentaries see Add. 1691. 4—6.

Text begins without invocation, probably because the MS. formed part of a series of commentaries:

[सुप] ॥ [सुपि]तिप्रथमैकवचनमारभ्य सप्तमी बहुवचनपकारेण (*sic*) प्रत्याहारग्रहणं विधिग्रहणन्यायेन तदन्तग्रहणमित्याह सुबन्तमित्यादि

The examples (*udāharaṇa*) seem not to be drawn from distinctively Buddhist works.

On 7*a* Pāṇini and Kātyāyana are referred to. Pāṇini is also cited 11*b*, 32*b*, 49*b* and 55*b*.

The MS. terminates abruptly; probably however not many leaves are lost, as the comment on the last sūtra of the pāda commences 64*a*.

Add. 1657. 2.

Palm-leaf; 3 leaves, 7—8 lines, 12 × 2 in.; dated N. S. 319 (A.D. 1199).

Fragment of ĀNANDADATTA'S commentary on the CĀNDRA-VYĀKARAṆA.

This fragment contains the beginning and the end of Adhyāya II, pāda i.

On the date see note to the Table of Numbers; and on the hand see the Introduction.

The first leaf is in a different hand or hands from the others: the forms of the letters however (e.g. घ भ and ध) are very similar. The number of this leaf has perished: the others are 31 and 32.

MS. 1705 (q. v.) is a nearly complete copy of this part of the commentary: the present MS. however, at the beginning, for स्वत: प्र°...र्थ:, reads simply स्वयमसिद्धे:

Ends:

चान्द्रव्याकरणे महोपाध्यायश्री आनन्ददत्त विरचितायां पद्धतौ द्वितीयाध्यायस्य प्रथमः पादः समाप्तः सम्वत् आा उा उ जैष्ठकृष्ण अमावास्यां तिथौ सुभ।

Add. 1657. 3.

Palm-leaf; 4 leaves, 8 lines, 12 × 2 in.; XVth cent.

Fragment of a COMMENTARY on part of the CĀNDRA-VYĀKARAṆA.

The leaves are in very bad preservation.

The sūtras are given in full.

This fragment begins in the middle of the comment on the part of the text (v. 1) occurring in Add. 1691. 4 29*b*, l. 3, med. The first sūtra given is **लिट्यभ्येर्द्विरुक्त**.

Add. 1691. 4, which gives the text, has lost part of this pāda, so that leaf 4 of the present MS. cannot be certainly identified; the last sūtra, **॥ऋलिटि॥**, on leaf 29*b* of the text occurs here at leaf 3*a*, line 4, fin.

Several sūtras, however, on 4*a* correspond with Pāṇ. VI. i. 74, sqq., and, as the earlier parts of this pāda correspond with the same pāda of Pāṇini, the identification of this leaf may be regarded as very probable.

Add. 1658.

Palm-leaf; 29 leaves, 5 lines, 11 × 2 in.; circa A.D. 1390 (see below).

ABHINAVA-RĀGHAVĀNANDA-NĀṬAKA by MAṆIKA.

Part of a play on the life of Rāma, originally produced at Bhatgāon (see below).

The MS. contains the Nāndī (leaves numbered independently 1, 2), Prastāvanā, and Acts i.—iii. and part of iv. (leaves 1—27). A curious and somewhat illegible note on the cover mentions the Rāmāyaṇa as the source of the play.

The Nāndī and Prastāvanā contain several allusions to the reigning dynasty, fixing the date of the play and agreeing with the interesting inscription lately discovered at the great temple of Paçupati (Indian Antiquary, ix. 183).

The Nāndī, which is pronounced by a sage Bhriṅgin, with some remarks from the Vināyaka and others, begins with mythological genealogy thus:

ओं श्रूयतामभिधास्यामि राजराजस्य तत्वत * * स्य। त्वान्तिं त्वया सर्वामादिमध्यान्तनिर्णयं॥ etc.

After this the place of performance (Bhatgāon) is thus fixed:

इयंमिन्द्रपुरीव विभातितरां गुणिराशिशिनिसेवितभक्तपुरी।
प्रतिपालय नाथ तदत्र जनान् प्रणमामि गणाधिपपादयुगं॥
विनाय॰॥ मुने भृङ्गिन् युक्तमुक्तं। (परिक्रम्य)

॥ सिद्धि॰ ॥ को एसो कोलाहलो वड्डदि।
वि॰। मुने भृङ्गिन् ज्ञायतां को ऽयं कोलोहल:
भृ॰ ॥ यथादिष्ट: ॥ (दृष्ट्वा) ॥

भगवन् श्रूयतां ॥ अविरतं सेवमान श्री२ पशुपति चरणाम्बुजयरागपिञ्जरित शेखरस्य श्री२* मानेश्वरीवरप्रसाद परिवृंहितराजश्रियो नेपालप्रभो: श्री२ जयस्थिति राजमल्लदेवस्यात्मनो †हृदयानन्ददिण: जशार †श्री२ जयधर्म्ममल्लदेवस्य रघुकुलोचितव्रतबन्धमहोत्सवप्रसङ्गप्रमुदितेन जनसमूहेन नृत्यमानमभिनवराघवानन्दनाटकं प्रवर्त्तने तत्प्रत्यूहप्रशमनाय तत्रावतरतु भगवान् विनायक: ॥

उभे ॥ अवतरदु गणणाह इति ॥

मुने भृङ्गिन् एवमवतराम: ॥ इति नि:क्रान्दा: ॥

The Prastāvanā then follows:

ओं नमो नाथेश्वराय। तत: प्रविशति विनायक:। सिद्धिदयिनी। भृङ्ग[॰]।

The sage says that he has arrived at Bhatgāon, श्रीस्थितिराजपालितपुरीं प्राप्तो ऽस्मि भक्तापुरीं: further (2*a*), that he is under the orders of Jayasthiti. The royal family are referred to thus:

य एष: जयति जयस्थितिराज्येऽ§ राजल्लदेविहृदयज्ञ:। निखिलरिपुराजमत्तमातङ्गमदविघटने सिंह: ॥

Then follows a line in praise of Jayasthiti, who has amongst other titles श्रीदैत्यनारयन: [॰ण॰] (cf. Inscription l. 17): also of the assembly of the grandees of Nepāl. Next, various compliments are paid to the heir-apparent *Jaya-dharma-malla*, mention is also made of *Jyotirmalla* who is spoken of as बालनारायन: This seems to put the composition of the play at least 20 years before the inscription (of N. S. 533 or A. D. 1413) as we there find *Jyotirmalla* the father of three adult children.

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* Cf. inscr. supr. cit. for the name and whole phrase, and note [51] thereon.

†...† The text is half obliterated here.

§ Inscr. ver. 2.

After this an actress enters from the *Nepathya* and the Sūtradhāra thus reminds her of the name of the play and its author :—(2*b*—3*a*)

यथा स्वपादपङ्कज[य]रागपिञ्जरितमस्तकस्य मणिकनामधेयस्य कवेः कृतिरभिनवराघवानन्दन्नाम नाटकं त्वया नाटयितव्यमिति। तस्य च कवेः परिहारो ऽयं व्याहारः। नायं वादिपदे रोढुं प्रबन्धो न कविविस्मयात्। क्रियते ऽयं नृपस्याज्ञापूरणायैव केवलं॥

The actress invokes Nāṭyeçvarā and refers to the sacrifices offered.

After her apprehensions have been removed, the subject of the play is introduced; and Act 1 accordingly begins (3*b*) with the entry of Viçvāmitra, *solus;* who is presently joined by Daçaratha and others.

Act i. ends 13, with title, thus : ताडकावधो (?) नाम प्रथमो ऽङ्कः।

„ ii. „ 22*b*, सीतापरिणयो द्वितीयो ऽङ्कः।

„ iii. „ 26*b*, अयोध्याप्रवेशो नाम तृतीयो ऽङ्कः।

The MS. ends abruptly after a speech or two of Act 4.

With this MS. are several fragments, consisting of single leaves, with writing of the XV—XVIth century, as follows :

1. Part of the first leaf of a play, containing the Nāndi. Handwriting very similar to that of the preceding play.

2. A leaf (numbered 53) of a work on magic or ritual; 5 lines, 8 × 2 in. In the last line a ceremony called *piṇḍākrishṭi* and the use of mantras are mentioned.

3. A leaf (numbered 37) of the Hitopadeça (ed. Johnson, ii. 108—119).

4. A cover of a book, 8 × 2 in., containing only the words :

यासात्त। वेदमाता। अग्नीसोमीदययज्ञारापितासात्कयासत्ति (?)।

Add. 1661.

Palm-leaf; 103 leaves, 5 lines, 13 × 2 in.; dated N. S. 545 (A.D. 1425), but see below.

AMARA-KOÇA.

At the end there is one page of postscript by the scribe, Avāntapāla, in praise of the book, etc.; then a second postscript, partly obliterated, in a different, but probably contemporaneous, hand, beginning:

नेग्रप्ताब्द (?) – कलंब* – कूप – विषयं मार्गे सिते सतिथौ

Yaksha-malla, the reigning king, is twice mentioned.

Add. 1662.

Palm-leaf; 135 leaves, 5 lines, 12 × 2 in.; the last two leaves are late palm-leaf supply, dated N. S. 739 (A.D. 1619), the rest is of the XII—XIIIth cent.

PAÑCA-RAKSHĀ.

Leaves 38, 40, 129—132, 135 are wanting. Each division of the work has also its own pagination. There are remains of illuminations on the binding-boards. On the work see Add. 1164. The division of the work called "Mahāsāhasrapramardinī", usually second, is here placed first.

Ends:

°प्रशान्तिति। आर्यपञ्चरक्षामहामन्त्रानुसारिणी महाविद्या समाप्ता। ये धर्मा°। सम्वत् ७३९ श्रावननष्टमासे कृष्णपक्षे ** (hiatus) तिथौ ... etc. (the rest is in a vernacular).

Add. 1679.

A mass of palm-leaf fragments; 12 × 2 inches in size, unless otherwise described.

[The distinctively *Buddhistic* character of some of these fragments is of course doubtful.]

I. NAISHADHA-CARITA.

[Non-Buddhistic.]

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* Cf. Burnell, S. Ind. Palæogr., ed. 1., p. 58.

II. Originally 20 leaves, 5 lines; XV—XVIth cent.

GAṆAPATI-STOTRA.

Leaf 19 is missing.

A tantric manual of devotion; apparently Buddhistic, as the *Saṃskāras* (10*b*) and other characteristics of Buddhism are mentioned.

Begins:

नमो गनेश्वराय (*sic*) । प्रथमतश्नूत्रपातनं (?) । आदौ विधि

Ends:

। सर्वपापविनिमुक्तगजराज नमो स्तु ते ॥ १४ ॥

इति गनपतिस्तोत्रं समाप्तं ।

III. One leaf, numbered 67, 6 lines, $12\frac{1}{4} \times 2\frac{1}{4}$ in.; Bengāli hand of XV—XVIth cent.

AMARA-KOÇA.

The leaf contains Am. III. i. 26—45.

IV. The beginning of a work on the eight MĀTṚIS.

One leaf has a page-number 19, the rest are torn off. 4 and 5 lines to a page.

On the Mātṛis, see B. and R. s. v. मातृ and the var. lect. of the Amara-koça in Aufr. *Oxf. Cat.* p. 184*a*. Their cult seems to belong rather to tantric worship than to genuine Buddhism or Brahmanism.

V. 1 leaf, numbered 18 (?), 5 lines; straight-topped characters; XVth cent.

Fragment of an AVADĀNA.

On 2*a* and 4*b* a person spoken of as ध्यानचन्दुः is mentioned as practising penance, ध्यानयोग, etc.

VI. $9 \times 1\frac{3}{4}$ in.; XIV—XVth cent.

Fragment of an AVADĀNA (?).

Small Nepalese hand. The stops etc. are marked with red. 3 verses (numbered 9—12) of a metrical tale or the like.

VII, VIII. [non-Buddhistic.]

IX. 1 leaf, numbered 3, 5 lines, straight-topped hand; XV—XVIth cent.

Leaf of a work on the *expiation of offences,* "DURGATI-PARIÇODHANA" or the like.

The leaf is mutilated.

X. Two leaves on PHILOSOPHY or ASTROLOGY.

The first is numbered 1, but each leaf begins with a sign like ട that used for ॐ at commencements. Straight-topped characters except *2b*, which is in the hooked Nepalese of the XVth cent., and seems to be by the same hand as the next fragment.

1a begins:

नाहमस्मि न न चान्यो ऽस्ति [अ] र्थे ऽयं चात्र न विद्यते। आनन्दपदसंलीन॰

1b begins:

...पूर्णेन्दुसंक्रान्तावष्टमेकादशीषु च। नरः चाण्डालयोनि...

(clearly astrological).

2a begins:

स्मृते जन्मनि संक्रान्तो ग्रह न चन्द्रसूर्ययोः (*sic*)

2b begins:

विरमति निधुवन... रं शरमनीरं

XI. On ASTROLOGY.

One leaf. See last fragment.

Begins:

॰येभ्यः प्रभवति। ॰। अमावास्यां यदा...:

The outside seems to be a cover, and contains ejaculatory prayers etc., in a later hand.

XII. Fragment of an Astronomical or Astrological work.

Writing, etc., very similar to No. X.

Begins:

॰रा निर्घोषमतु (?) कोकिलनिस्वनः

Āryabhaṭa is cited in line 2.

The other side is a cover with writing nearly obliterated.

XIII. 8 leaves (leaf 1 wanting), 5 lines.

Part of a work on ASTROLOGY.

Writing, etc., similar to the preceding.

Begins:

°लोकहिताकान्तालोक°

Ends (abruptly):

इति राशि। उग्रा स्यात्सूर्यहोराया सौम्यासोमस्य कीर्त्तिता। धा° (?)

XIV. 5 leaves, numbered on right-hand margin, 81—85 (?), 5 lines; XVth cent.

Part of a work on ASTROLOGY.

The speakers are *Mahābhairava* and a *devī*, so that the work may be partly, if not wholly, Çivaic (cf. Burn. *Intr.* 551).

Begins (after invocations to Mahābhairava):

देव्युवाच। देव देव महादेव कालकामालकान्तक (?)। °।
इदानीं श्रोतुमिच्छामि कलीपत्तस्यनिर्णय (?)। तस्योत्पत्ति°

On 5*b* (which ends abruptly) we find the subscription चन्द्रसूर्यविभागेन जीवितमरणवदं

XV. 1 leaf, 5 lines; XV—XVIth cent.

The first page of a LEXICON OR GLOSSARY.

In short sections of about a couple of lines, each section containing words beginning with the same letter.

This fragment extends as far as च, and contains inter alia the forms खानी, घर्घरीका; also चार्वाकादि and चामुंडीक.

Begins:

कल्यानाचल कार्मुक प्रियतम...

XVI. 1 leaf, 5 lines, 7 × 1½ in.; modern hand.

Fragment on the groups of LETTERS.

A summary, apparently, of the mystical import of the letters.

Begins:

अ वर्गः ब्रह्मायनी

XVII. 1 leaf, originally 8 lines; XV—XVIth cent.

Fragment on SACRED TOPOGRAPHY.

Bengali hand of a square form somewhat similar to that of Add. 1364. The rivers Ganges, Jumna, Godāvari, and Sarasvatī, are named in line 3; there is also reference to bathing therein.

On the other side are notes in a slightly different style of writing.

XVIII. 1 leaf, 6 lines; in sections, numbered 34—37.

Fragment on RITUAL (?), partly vernacular.

Page numbered 62 (in figures and letters); stops and emphatic words smeared with red. Frequent mention of चर्ण, घृत, etc.

XIX. 1 leaf, 5 lines, XIVth cent.

Fragment on OBLATIONS or COOKERY.

Compare R. A. S. Cat. No. 74 (photographed), both in writing and subject.

The chief articles discussed here are oil, milk, ghee and bilvā (*b*, l. 1).

Begins:

चन्दनाधं तैलं ॥ क्षीरचतुर्गुणकप्रस्थं°

XX. 1 leaf, 4—5 lines; XVth cent.

Detached sentences on OBLATIONS.

The last part of one sentence, पिण्डखण्डकृतं येन तमाङ्गश्चेह्यघातका।, recalls Pañca-tantra II. 115.

XXI. 10 leaves (numbered 2—11), 5 lines; fine, clear hand of the XIV—XVth cent.

Part of a work on MAGIC.

The work abounds in curious combinations of letters, similar to those found in Buddhist books from Tibet and Japan. Its general character may be seen from colophons like इति वज्रां न्याग्रं (2*b* and 3*b*); इति आनंदचक्रं (11*b*); इति करन्यासः (last leaf).

XXII. 5 lines; XV—XVIth cent.

Three fragments of a work on MAGIC.

In numbered sections.

These, and the present form of the leaves, seem to show that we have here fragments from different *parts* of the work: part 1 comprising the leaves now numbered 1—5; part 2, 6 and pt 3. 7—8. The only remaining (original) numbers are 12 on 3, and 14 on 6. The contents of the book seem to be stotras etc. connected with magical rites: thus on 8, we have the colophon श्रीमातृकाषोडसास्तुति समाप्तः ॥

XXIII. 1 leaf numbered 57, 5 lines, XV—XVIth cent.

MAGIC and MYSTICISM.

Subject: *nyāsas* and the mystical value of letters (*a*5–*b*1).

XXIV.—XXX.

These numbers are leaves of tantric stotras and prayers too unimportant to need description.

Besides the above numbered fragments, some 20 or 30 leaves still remain, either belonging to works clearly non-Buddhistic (and therefore not noticed in this catalogue), or fragments too slight or indistinct for recognition.

Add. 1680.

This number represents a heterogeneous mass of palm-leaves of various dates, which arrived, in many cases, caked together by mud and damp. Each measures about 12½ by 2 inches, unless otherwise noted.

The works are as follows:

I. BHADRACARĪ-PRAṆIDHĀNA-RĀJA.

XVI. 1 leaf, 5 lines, 7 × 1½ in.; modern hand.

Fragment on the groups of LETTERS.

A summary, apparently, of the mystical import of the letters.

Begins:

च्च्र वर्गः ब्रह्मायनी

XVII. 1 leaf, originally 8 lines; XV—XVIth cent.

Fragment on SACRED TOPOGRAPHY.

Bengali hand of a square form somewhat similar to that of Add. 1364. The rivers Ganges, Jumna, Godāvari, and Sarasvatī, are named in line 3; there is also reference to bathing therein.

On the other side are notes in a slightly different style of writing.

XVIII. 1 leaf, 6 lines; in sections, numbered 34—37.

Fragment on RITUAL (?), partly vernacular.

Page numbered 62 (in figures and letters); stops and emphatic words smeared with red. Frequent mention of चर्ण, घृत, etc.

XIX. 1 leaf, 5 lines, XIVth cent.

Fragment on OBLATIONS or COOKERY.

Compare R. A. S. Cat. No. 74 (photographed), both in writing and subject.

The chief articles discussed here are oil, milk, ghee and bilvā (*b*, l. 1).

Begins:

चन्दनाधं तैलं॥ चीरचतुर्गुणकप्रस्थं°

XX. 1 leaf, 4—5 lines; XVth cent.

Detached sentences on OBLATIONS.

The last part of one sentence, पिण्डखण्डक्रतं येन तमाङ्र्ब्रह्मघातका।, recalls Pañca-tantra II. 115.

XXI. 10 leaves (numbered 2—11), 5 lines; fine, clear hand of the XIV—XVth cent.

Part of a work on MAGIC.

The work abounds in curious combinations of letters, similar to those found in Buddhist books from Tibet and Japan. Its general character may be seen from colophons like इति वज्रं न्याशं (2*b* and 3*b*); इति आनंदचक्रं (11*b*); इति करन्यासः (last leaf).

XXII. 5 lines; XV—XVIth cent.

Three fragments of a work on MAGIC.

In numbered sections.

These, and the present form of the leaves, seem to show that we have here fragments from different *parts* of the work: part 1 comprising the leaves now numbered 1—5; part 2, 6 and pt 3. 7—8. The only remaining (original) numbers are 12 on 3, and 14 on 6. The contents of the book seem to be stotras etc. connected with magical rites: thus on 8, we have the colophon श्रीमातृकाषोडसास्तुति समाप्तः ॥

XXIII. 1 leaf numbered 57, 5 lines, XV—XVIth cent.

MAGIC and MYSTICISM.

Subject: *nyāsas* and the mystical value of letters (*a*5–*b*1).

XXIV.—XXX.

These numbers are leaves of tantric stotras and prayers too unimportant to need description.

Besides the above numbered fragments, some 20 or 30 leaves still remain, either belonging to works clearly non-Buddhistic (and therefore not noticed in this catalogue), or fragments too slight or indistinct for recognition.

Add. 1680.

This number represents a heterogeneous mass of palm-leaves of various dates, which arrived, in many cases, caked together by mud and damp. Each measures about 12½ by 2 inches, unless otherwise noted.

The works are as follows:

I. BHADRACARĪ-PRAṆIDHĀNA-RĀJA.

Palm-leaf; 6 leaves, 6 lines, 11 × 2 in.; dated N. S. 188 (A.D. 1068).

On the handwriting see the Palæographic Introduction.

See R. A. S. Cat. 33 and Add. MS. 899. 2; also Chinese Tripiṭ. 1142 (Nanjio).

Begins like Add. 899. 2, reading °सत्वो ऽनेक लोक° in line 1.

Ends:

आर्यभद्रचरीप्रणिधानराजं समाप्तः॥ ये धर्मा°...॥ संवत् १८८ भाद्रपद शुक्ल पौर्णमास्याः शुक्रदिने। उपासक चिनैशिष्य पाकस्य पुस्तको ऽयं लिखितमिति॥

II. 8 leaves, numbered 1—3, 18, also a leaf numbered 2 from another volume; 5—6 lines, square hand, XIV—XVth cent.

Fragments of the AVADĀNA-ÇATAKA (IVth and Vth decades).

The fragment contains the stories of Dharmapāla, Çivi, and Surūpā (Av.-Çat. iv. 3—5); see MSS. 1386, 1622, and Feer ib. cit. Lf. 18 gives the end of the Anāthapiṇḍadāvad° (iv. 9). The leaf numbered 2 is from the Guḍaçālāvad° (v. 3) (line 1 = Add. 1386, 78 *a*, l. 4).

The text on 4*b*, l. 6 shows considerable discrepancy with the corresponding passage in Add. 1386 (= 60*b* ll. 7—8).

III. 21 leaves, 5 lines.

Fragments of the DIVYĀVADĀNA.

Apparently same scribe as No. II.

The complete MS. was divided into volumes with independent numbering.

On the work generally see Add. 865. A collation of these fragments will probably be given in the forthcoming edition by Prof. Cowell and Mr Neil.

IV. Leaf of the MAṆICŪḌĀVADĀNA.

Same writing as the preceding fragments.

Text corresponds to Add. 874, 7*b*. l. 3 sqq.

V. Leaf of an AVADĀNA.

Same hand as the preceding.

The leaf is numbered 17.

It describes a conversation between the Buddha and a Rākshasa; the Buddha gives him food and drink.

VI. 5 lines; XV—XVIth cent.

First leaf of the VASUDHĀRAṆĪ-KATHĀ.

The introduction is somewhat shorter than in Add. 1355. The tale begins, as there, तेन खलु पुनः समयेन काशाव्यां महानगर्यां सुचन्द्रो नाम गृहपति प्रतिवसति स्म ।

VII. 16 leaves, 7 lines; XIIIth cent.

Part of a work on ASTROLOGY.

Numbered from 9 to 40.

The first portion of the fragment treats of the *nakshatras:* the concluding leaves of sudden or untimely death (अपमृत्युः, अका-लमृत्युः).

VIII. 45 leaves, 5 lines; XII—XIIIth cent.

DHĀRAṆĪS.

These fragments appear to be the remains of several volumes of collected charms. There are two illustrations of caityas etc. One volume has pages with letter- as well as figure-numbering, running from 2 to 17; each page is written in two distinct columns. A second is generally paged only in figures (these are all between 9 and 35), and has no full columns, but only square spaces round the string-hole. There are also two leaves with columns on one side and space on the other.

In the first vol., we find the ends of the following dharaṇīs, etc.: *Phalāphalahṛidaya* (4*a*); *Jāti-smarā-dh°* (4*b*); *Kallajayā-dh°* (9*b*); *Ushṇīshavijayā* (17*b*).

In the second volume the following: *Vajrottarā-dh°* (12*a*), *Laksha* (14*a*); *Hrishṭapratyayaḥ Stutidharā-dh°* (14*b*); *Sarvatathagatahṛidayā-dh°* (15*b*); *Hemaṅgā-dh° Jaṅgulā mahāvidyā* (17); *Akshobhyā-dh°* (17**b*); *Vajrottara* (*ib.*), cf. supra; *Koṇḍrā dhāranī-caityakaraṇa vidhiḥ* (18); *Ārya Mahādharanī* (21); *Buddhahṛidayā-dh°* (22*b*); *Samantabhadrā-dh°* (23); *Dhātukāraṇḍā* (23*b*); *Svapnandadā-dh* (27*b*); *Kallajaya* (32) cf. supra; *Āryamahā dhāraṇī* (33), cf. supra; *Sarvarucirāṅgayashṭi* 36; *Sarvamaṅgalā* (*ib.*); *Sarvaroga-praçamanī* (36*b*).

The two leaves with columns described above are numbered 9 and 11 respectively.

9 has the colophon :

आर्यमहामणिविपुलविमानसुप्रतिष्ठितगुह्मा नाम धारणी

11. बुद्धानुस्मृति.

On leaves without (original) numbers, we find : *Grahamātrikā-dh°* (1) ; *Mārīcī* (2*b*) ; *Samanta-bhadraprajña-dh°* (4) ; *Ashṭamahābhaya-tāraṇī* (5) ; *Jātismarā-dh°* (5) cf. supra.

IX. 3 leaves, 6 lines, XII—XIIIth cent. Apparently these form part of one MS.

Fragments of works connected with the PRAJÑĀPĀRAMITĀ.

One is the second and last leaf of

PRAJÑĀPĀRAMITĀ in 9 ÇLOKAS by KAMBILA.

Ends :

इति चिन्तयतस्तत्त्वं सर्वभावेष्वनिश्रितं ।
बौधौ (?) प्रणिधिचित्तस्य ज्ञानमेव भविष्यति ॥
इति नवश्लोकः प्रज्ञापारमिता समाप्ता ॥ कृतिराचार्य-कम्बिलपादानां ॥

Then follow 4 çlokas said to be by Nāgārjuna in praise of the reader of the *Nāmasaṃgīti*. After several lines of epithets, etc., it ends :

एषामनुक्रमेणैव यः पठेन्नामसंगीतिम् । नान्तरायो भवेत्त-स्य जिनमातुः प्रकीर्त्तनात् ॥ आर्यनागार्जुनपादानां ॥

The second leaf contains the end of the

PAÑCAVIṂÇATIKĀ-PRAJÑĀPĀRAMITĀHṚIDAYA.

The text seems to be the same as that of Add. 1486.

The third is apparently the beginning of some redaction of the Prajñāpāramitā.

After the usual introductory phrases, Avalokiteçvara addresses Bhagavān as follows : दंशयतु मे भगवान्प्रज्ञापारमितां खल्वा-चरां महापुण्यां...

X. 4 lines, XVIth cent.

Leaf of a MYSTICAL work.

In the first line we find

इति भावो न भाव स्यात् भावना नोपलभ्यते। अनेन शून्यताया प्रवेशयेत्

The next line treats of the mystical value of letters. The verso is nearly obliterated, only the page number 2 being visible.

XI. 7 lines, Bengali hand, XVIth cent. (?).

Leaf of work on RITUAL.

The form of the work seems to be instruction to pupils; but the whole leaf is very indistinct. One sentence begins (l. 3):

ततः शिष्यः स्वर्षवीजं पद्यं...; and (l. 5) ततः शिष्ययोः षडङ्गं...

The fragment concludes with the 5th line of the verso.

XII. 6 lines, XII—XIIIth cent.

Leaf of a work on Buddhist MUDRĀS.

In line 1 we find:

अङ्कुशमुद्रेति। करद्वयस्य कनिष्काभ्यामन्योन्यसंकुशरूपं

On the verso, l. 2, is the colophon

स्वरियबुद्धाख्यान (?) पटलश्चतुर्थः॥

At the beginning of the next chapter occur the names of Çuddhodhana, Aralli, Rāhula, etc.

XIII. (NIRUTTARA TANTRA).

[Non-Buddhistic.]

XIV. Late palm-leaf.

Fragments of STOTRAS, etc.

Chiefly invocations, हं श्रों etc., to various personages.

Add. 1681.

ALPHABETS, etc., compiled by PANḌIT GUṆĀNAND.

Written for use in deciphering the MSS. of the present collection.

Add. 1682.

Palm-leaf; 83 leaves, 5 lines, 21 × 2 in.; Nepalese hand of the XIth cent.

SADDHARMA-PUṆḌARĪKĀ.

Chap. 10 ends 78*a*, 1.; the MS. consequently terminates towards the end of Chap. 11.

On the work see MS. 1032.

Add. 1683.

Palm-leaf; 139 leaves, 5 lines, 21 × 2 in.; dated N. S. 159 (A.D. 1039).

SADDHARMA-PUṆḌARĪKĀ.

By several scribes; leaf 56*b* (= Paris MS., 99*a* med – 99*b*) is commenced by the second scribe, but on 57*a* the same passage is written over again.

The MS., though as a rule beautifully written, is much damaged by worms, etc.

The first part of the colophon, so far as it remains on the mutilated final leaf, coincides with Add. 1032, except that we have **मह्नोपायकौ[शल्यं]** for **सर्वापाय°** (see p. 24, line 28).

The next legible words are as follows:

देयधर्मो ऽयं... निवासिनः शाक्यभिक्षुः (*sic*) **हर्षगुप्तस्य यदत्र पुण्यं तद्भवतु। आचार्योपाध्या[य]**... (?)... (hiatus) **सकलमथ अनुत्तराज्ञानफलप्राप्तये** (corr. °rājñ°) **लिखितमिति। सम्वत् १५७** (in letter-numerals) **वैशाख शुक्ल तृतीयायां शुक्रदिने। श्रीलक्ष्मीकामदेवस्य विजयराज्ये लिखितमिति॥**

A note (of recitation?) in vernacular follows, dated N. S. 803.

For the work see Add. 1032. This and the preceding MS. have been used by Prof. Kern for his edition of the text.

Add. 1684.

Palm-leaf; originally 156 or 157 leaves, 5—6 lines, 21 × 2 in.; dated N. S. 185 (A.D. 1065).

SADDHARMA-PUṆḌARĪKĀ.

The leaves run thus: 2—10, 10*, 11—117, 119—152, 154—156.

Chap. 15 is wrongly numbered 16, and the mistake continues to the end of the MS. On the reigning king and on the writing see the Introductions.

The colophon runs :

सद्धर्म° धर्मपर्याये अनुपरीन्दना परिवर्तो अष्टविंशतितमः। सम्वत् १८५ (in letter-numerals) वैशाखशुक्लद्वादशम्यां। परमभट्टारकश्रीपद्युम्नकामदेवस्य (*sic*, v. Introd.) राज्ये विशुद्धचन्द्राशुनिर्मल * * (hiatus) शु (?) पीख्यो (?) निवासिन्यामनकराणिकायासंभारद्वयलब्धचामया सद्धर्मपुण्डरीकमिदं वरेण्यं सूत्रनायकं लिखापित्वा प्रतिष्ठापितं भवतीति। (Then a scribe's verse) ।

With this MS. is a stray leaf of a Buddhistical treatise in handwriting etc., similar in all respects, with the leaf number श्रा / ऌं / ० (?) 310 (cf. table of numbers, note).

The first syllables are: °लंकारगर्भस्य° ...; the last, लोकोक्षाप.

Add. 1685.

Palm-leaf; 64 leaves, 6 lines, 13½ × 2 in.; dated N. S. 500 (A.D. 1380).

AMARA-KOÇA.

The final subscription, after date and scribe's verses partly faded, seems to run thus :

* * * पुस्तकस्वस्तिकारकं॥ लेखक- श्रीवंपि विहारि रामदत्तेन परार्थहेतुना लिखितमिदं शास्त्रं॥ श्रीव निज्य (?) महायात्र श्रीमजभाराकस्य (?) पुस्तकं॥

Add. 1686.

Palm-leaf; 119 leaves, 6 lines, $11\frac{1}{2} \times 2$ in.; dated N. S. 287 (A.D. 1167).

SĀDHANA-MĀLĀ-TANTRA.

The MS. is very defective, and was perhaps copied from a faulty archetype.

The leaf-numbers fall into two sets or volumes.

The first leaf, which corresponds to Add. 1593, 25*b*, 1, is numbered 43, and this numeration continues to leaf 57, the end of which corresponds to leaf 34*b* in the same MS. The first volume was regarded as ending at 58*a*, for here we find the date; and the leaf number is added on the recto in an ancient, though nevertheless a second, hand. The second part or volume was regarded as beginning at 58*b*; for here a new series of numbers begins, not however with leaf 1, but with 34, perhaps because the leaf was the 34th of the whole extant archetype, at the time when our present MS. was copied. Be that as it may, we find the leaf common to the two parts with 58 on the recto and 34 on the verso. After this leaf, which corresponds to 34*b* *fin.*—35*b*, 2, of Add. 1593, there is a gap, and the next leaf, numbered 44, corresponds to 49*b* of the other MS. Leaf 53 (1st series) and leaves 34—43, 46, 78, 114, and 138—141 (2nd series), are missing. 129 is erroneously repeated (129*). The MS. terminates abruptly at leaf 152 (= Add. 1593, 188*b*, l. 5). On the writing, the first dated example of hooked Nepalese hand, see the Palæographical Introduction. On the work see the account of Add. 1593. It may be observed that there is nothing in either MS. to show the *reason* for the division into volumes found in the present MS. The division occurs after a charm (*sādhana*) apparently quite like the rest. The date and title of the charm are given thus :

स्थिरचक्रं साधनं समाप्तं ॥ सं २८५ पौष्यमाषे ति (*sic*)

Add. 1687.

Coarse brownish paper; 129 leaves, 5 lines, 12×2 in.; dated N. S. 753 (A.D. 1633).

KĀRAṆḌA-VYŪHA (Prose version).

Written at Bhatgāon in the reign of Jagajjyotir Malla (see below). For the work see Add. 1267.

Ends :

आर्यकारण्डव्यूहमहायानसूत्ररत्नराजं समाप्तं। ये धर्मा°
(date v. supra) । श्रीवज्राचार्य- वीलसिंहदेवेन चोयाय्वचुक वा-
हाराया-श्रीह्नवदेवजयात। श्री भक्तापुरीमहानगरया राजा-
धिरानश्री* ३ जगज्ज्योतिर्मलदेवयाति क्रियासंग्रह चोयाया-
ज्यालाविया पुस्तक य्वकालन्दव्यूहपुस्तकं (sic) ररितापुरिमहा-
नगर्य्यां गरुडध्वजावतारे श्रीर सिद्धिनलसिंहमल्लदेव*॥ तस्य
पुत्र वृषध्वजावतारं श्री३निदासमल्ल* तस्य उभयराज्ये प्रउभं।

Add. 1688.

Palm-leaf; originally 70 leaves, 6 lines, 22 × 2 in.; Kuṭila character; dated 14th year of Nayapāla of Bengal (circa A.D. 1054).

PAÑCA-RAKSHĀ.

Leaf 27 is missing. On the date and writing see the Introductions.

The MS. is copiously illustrated with figures of buddhas, divinities, and *caityas*: and the ends of the chapters have elaborate patterns etc. On the work see Add. 1325 and add a reference to Rājendralāl, *Nep. Buddh. Lit.*, p. 164.

The 5 chapters (for which see Add. MS. 1325) end respectively 19*b*, 1; 45*a*, 1; 64*b*, 4; 67*a*, 2; 70*a*, 4.

The final subscriptions are as follows :

देयधर्मोऽयम्प्रवरमहायानयायिन्या : परमोपासिकाराज्ञी
उद्दाकाया यदत्र पुण्यन्तद्भवत्वाचार्योपाध्यायमातापितृ [पर्वङ्गम]
कृत्वा सकलसत्वराशेरनुत्तरज्ञानावाप्तय इति॥ परमसौगत-
महाराजधिराजपरमेश्वरश्रीमन् नयपालदेव प्रवर्द्धमानविजय-
राज्ये सम्वत् १४ चैत्र दिने २७ लिखितेयं भट्टारिका इति।

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* Wright's Nepal, pp. 242—3.

Add. 1689.

Palm-leaf; 23 leaves, 5 lines, 16 × 2 in.; dated N. S. 494 (A.D. 1374).

MEGHA-SŪTRA.

Edited with notes and a translation, in the Journal of the Royal As. Soc., 1880, by the compiler of this catalogue. See also a learned, but occasionally over subtle, criticism in the China Review, May, 1882.

Begins:

नमोऽचिन्त्यसागरेभ्य: सर्वसम्यक्संबुद्धेभ्य: ॥

एवं मया श्रुतमेकस्मिन् समये भगवान् नन्दोपनन्दनागराजभवने विहरति स्म। श्रीमणिरत्नगर्भमहामेघमण्डलकूटागारे महता भिक्षुसंघेन...

Ends:

इति श्रीमहामेघाद् महायानसूत्राद्वातमण्डलीपरिवर्त: पञ्चषष्ठितम: समाप्त: ॥

The postscript consists of the verse ये धर्म्मा etc.

Then follows:

देयधर्म्मो ऽयम्प्रवरमहायानयायिनपरसौगतपरमकारुणिकश्रीरचित्रमहाविहारीयशाक्यभिक्षु श्री तेजचन्द्रस्थविर...

Next come salutations to ācārya and parents (cf. Add. MS. 1623. 3 *supra*), then date (day and month); reign of Jayārjunadeva

वज्राचार्य-श्री-तुमश्री नम्नेन (*sic*) लिखितमिदं महामेघपुस्तकं।

Then follow two of the ordinary scribe's verses.

Add. 1690.

I. Palm-leaf; 4 leaves, 5 lines, 17 × 2 in.; XV—XVIth cent.*

Fragments of the VASUDHĀRĀ-DHĀRAṆĪ-KATHĀ.

* The supposed date given in Dr D. Wright's list is founded on a misreading of a date of recitation, now removed to Add. 1689, to which it originally belonged.

This fragment contains the first and last leaves of the book, the other two being numbered 13, 14. See Add. MS. 1355.

II. Fragments of STOTRAS, etc.

Size and writing similar to the preceding.

Chiefly invocations and the like.

III. Palm-leaf; 3½ lines, written on one side only; 2 × 16, but originally perhaps 18 in.; XII—XIIIth cent.; has 3 string-holes.

Leaf of a work on the YĀNAS.

In l. 2 *vaipulya-* and *nirdeça-sūtras* are mentioned.

The fragment ends abruptly thus:

त्वमेव परमाश्रययानमन्यन्न विद्यते । [partial hiatus] । अपि तत्त्वे ऽपि तत्त्वज्ञानिमित्ये (?) पि तथागतः ।

Add. 1691.

I. Palm-leaf; 8 leaves, 7 lines, 12 × 2 in.; apparently dated N. S. 311 (A.D. 1191).

HIRAṆYA-SAPTAKA.

The date of writing is given in another hand, as noticed in the Palæographical Introduction. The letter numerals of the date are difficult to identify. The first probably represents the *figure* 3, which is also used as a letter-numeral (for the use of the unit 3, to express 300 in the letter-system, compare Add. 1465). The second is tolerably clearly 10. The last, which resembles ह्, is extremely doubtful. A second subscription in the vernacular, probably relating to a recitation, twice mentions Yakshamalla and gives the date N. S. 574 (A. D. 1454).

The work is a collection of 16 *saptakas* or groups of seven stanzas.

Begins:

नमः श्रीसुखावतीश्वराय। श्रीज्ञानपुण्यसरसी



The *saptakas* have the following titles: *nidāna-saptaka*, *jāti-s°*, *dosha-s°*, *guṇa-s°*, *liṅga-s°*, *prārambha-s°*, *praṇāla-s°*, *pramāna-s°* (*sic* ?), *droṇa-s°*, *khāta-s°*, *digvāçī-s°* (?), *maṇḍala-s°*, *mantra-s°*, *kriyā-s°*, *ārāma-s°*, *phala-s°*.

The subscription runs thus:

विधाय भूजातिविशेषकीर्तनं समासतो वारि ह्विरण्यसप्तकं। यदत्र पुण्यं जगत्संप्रयातु तत् ह्विरण्यवतीरमिवोपयोग्यतां। ह्विरण्यसप्तकं नाम वारिशास्त्रं समाप्तमिति।

Then, in the second hand above referred to:

अह्विगुप्तस्य पुस्तको ऽयं। सम्वत् ३११ (। ?) कात्तिक (*sic*) कृष्ण पंम्यां (? पं[च]म्यां) बुधवासरे लिखितमिति॥

Then the last subscription in vernacular, as above mentioned.

On the back of the last leaf is a page, numbered श्री१, in a hand very similar to that of the MS. itself; there are however only 6 lines of writing (instead of 7). It is the beginning of a work on the use of arms, entitled *Khaḍga-pūjā-vidhi*.

Begins:

नमः श्रीएकविजयाय॥ यो जन्तुं स्थानप्रबलरिपुगण श्रीमणीवीरलक्ष्मीं अभ्रं खड्गं त्रिशूलं शटाण-शर-धनुषं वज्रपाशं दधानः। Cf. Add. 1701. 1.

II. Palm-leaf; 23 leaves, 5 lines, 12 × 1½ in.; early hooked Nepalese hand, probably written A.D. 1179 (see below).

KURUKULLĀ-KALPA.

The date N. S. 299 was given by Dr D. Wright, but the first figure alone is now left: the name of the reigning king is also torn away, all but the first letter, which however is enough to fix the king, Ānanda. The date is however probably correct, as this year comes within Ānanda's reign (see Table in Historical Introd.), and the writing seems also of this date (see Palæographical Introduction and Table of letters).

This is a work on ritual in connection with the goddess Kurukullā, who is mentioned by Schiefner (ap. B & R s. v. कुरुकुल्ला).

Begins:

नमो भगवत्यै कुरुकुल्लायै। न षुगते (?) चान्तर्हिते च तन्त्रता-

रोड्ढवे योगमहासमुद्रे। ताराह्नवो नाम महावितन्न [lacuna] ॥ उद्धृत्य तन्त्रेषु च विस्तरेषु योगान् प्रयोगान् बज्रमत्वहेतोः। लोकेश्वरः कल्पमिदं बभाषे...

पटावतारणकल्पः। 4b.

द्वितीयः कल्पः समाप्तः। 9b.

Ends:

इदमवोचद्भगवानवलोकितेश्वरः ... etc.

आर्यकुरुकुल्लाकल्पः समाप्तः॥ ताराह्नवमहायोगतन्त्रान्तःपीति (?) तारोड्ढवादुद्धृत इति॥ ये धर्मा॰ etc.।

देयधर्मोऽयं प्रवरमहायानयायिनः परमोपासकश्री रा-ण-ठक[रस्य] यदत्रपुण्यं etc.।

सम्वत् २.... (see above) कार्तिकशुक्लपञ्चम्यां शनिश्वरदिने श्या[नन्ददेवस्य] प्रवर्धमानविजयराज्ये लिखितमिति॥

A few invocations etc. to Kurukullā follow, in a later hand.

III. Palm-leaf; 15 leaves, 6 lines, 12 × 2 in.; dated N. S. 560 (A.D. 1440).

ABHISHEKA-VIDHI.

A work on late Buddhistic ritual.

Begins:

ओं नमः श्रीवज्रसत्त्वाय। तत्र शिष्यमेकं द्वौ बहून्वा कृतमण्डलान्पृथिव्यामारोपितजानून् सपुष्पाञ्जलान्॥ नेहलोक एवाभ्युदयार्थन्नापि न परलोकाभ्युदयाय। किन्तु तथागतकामत्रयसम्यक्प्राप्तये मण्डलप्रवेशः कार्यस्तथा सत्यभ्युदयद्वय सत्स्यतीति श्रावयित्वा।

The divisions of the work are not numbered; the following may serve as some clue to its contents:

दन्तकाष्टपातनं। 3. शिष्याधिवासनाविधि। 3b. आचार्यप्रवेशविधि। 4b. आवेशविधिः। 6b. साम्बपट (?) शिष्यप्रवेशविधि। ib. मालाभिषेकः। 7a. पुष्पपातनविधिः। 7b. उदकाभिषेकविधिः। 8a. मुकुटाभिषेकविधिः। 8b and so on.

The passage is Cāndra-vy. v. ii. *med.*, and corresponds to Add. 1694, lf. 31*b*, l. 2—32*a*, 4 (*med.*).

VIII. Palm-leaf; 3 leaves, 6 lines, 11 × 2 in.; XIII—XIVth cent.

Fragment of a treatise on ASTROLOGY, or of an AVADĀNA.

The leaves are broken at the edges where the numbers were apparently placed.

In the work much is said of births, conjunctions, etc.; but characters are also introduced, especially a merchant Mikira and his wife Bhidrikā.

Thus the fragment may be from an astrological treatise with illustrations from tales, or an astrological episode of an avadāna.

Add. 1693.

Palm-leaf; 295 leaves, 6 lines, 17 × 2½ in.; Kuṭila or early Devanāgarī hand as modified in the XIIth cent. A.D.; dated N. S. 285 (A.D. 1165).

ASHṬASAHASRIKĀ PRAJÑĀPĀRAMITĀ.

The pagination is in letters and figures, but there is an error of 3 in the former throughout.

On the reigning monarch (Ānanda) and on the writing see the *Introductions* and Plates.

The colophon, giving also the name and residence (the Dharmacakra-mahāvihāra) of the scribe, is partially obliterated in its latter part:

संवत् २८५ श्रावण शुक्लाष्टम्यामादित्यदिने। श्रीमदानन्ददेवस्य विजयराज्ये॥ लिखितेदं (?) श्रीमम्वूक्रयां (?) वन्ताण्डूक्लके (?) श्रीधर्मचक्रमहाविहाराधिवासिन शाक्यभिक्षुमञ्जुश्रियेणेति॥ श्रीधानपिङ्गविषयाधिवासिन वुडीभ्रावे (?) नामधेयस्य यदत्र पुण्यं तद्भवत्वाचार्योध्यायमातापितृपर्वङ्गमङ्कृत्वा सकलसत्त्वराशेरनुत्तरज्ञानावाप्नुयादिति॥

On the book see Add. 866.

Add. 1695.

Paper; 24 leaves, folding backwards and forwards, 7 lines, 9 × 3 in.; dated N. S. 749 (A.D. 1629), month of Jyeshṭha, at an eclipse of the sun.

HARAGAURĪ-VIVĀHA-NĀṬAKA by RĀJA JAGAJJYOTIR MALLA of BHATGĀON.

This eclipse has been kindly calculated for me by Professor Adams, who reports that a small eclipse was visible at Bhatgāon on June 21st, 1629 A.D. (new style) from 7.56 A.M. to 9.17 A.M., local time.

The play is in a vernacular, but like several others of the kind (cf. Pischel, Catal. der Bibl. der D. M. G.) has stage directions, and incidental çlokas in more or less corrupt Sanskṛit.

The piece seems to partake of the nature of an opera; as it contains 55 songs in various modes ('rāgas,' e.g. the Mālava-rāga); moreover the colophon कोंखि भाषा frequently occurs, apparently denoting an instrumental accompaniment or interlude.

Besides Çiva and Gaurī, the chief *dramatis personae* seem to be Gaurī's parents, Himālaya and Menā, and a ṛishi, Bhṛiṅgin.

The piece is in 10 '*sambandhas*,' the first of which, and part of the second, seem to be missing.

The colophon runs as follows:

इति श्रीमहाराजाधिराजश्री२जगज्ज्योतिर्मल्लकृतं पञ्च-पञ्चाशद्गीतोपवद्धं हरगौरीविवाहनाम नाटकं समाप्तं॥ श्री-भवानीशङ्करौ प्रणीत:॥ सम्वत् ७४९ ज्येष्ठकृष्ण अमावास्या सूर्यग्रासस - श्रीश्रीजगज्ज्योतिर्मल्लदेवप्रभुठाकुरसनतुलदान*-सच्चहरगौरीविवाहप्याखनदयकाजुरं॥

Add. 1697.

I. Palm-leaf; 165 leaves, 5 lines, 12½ × 2 in.; XIII—XIVth cent.

KRIYĀPAÑJIKĀ of KULADATTA.

The earlier part of the MS. had both letter- and word-numbering, but, owing to mutilation of the edges, much of it has been renumbered,

* Cf. Wright's *Nepal*, p. 216 l. 12 and B. & R. s. v. तुलापुरुष.

and many leaves in the latter part, which had faded, have also been recently retouched. The MS. is imperfect at the end.

The work is on the ritual of later northern Buddhism. Part of an index of the various '*vidhis*,' etc., is found on the back of leaf 1. R. A. S. MS. No. 42 contains a small portion of the work. The first part, at all events, is divided into numbered *prakaraṇas*, but these divisions seem to cease further on.

The text begins, after salutations to Buddha and the Triratna:

महागमात्मदाम्नायात्सच्छिष्याध्येषणावशात् ।
वज्रसत्त्वं जगन्नाथं नत्वेयं क्रियते मया ॥

1. Ends:

इति कुलदत्तविरचितायां क्रियापञ्जिकायां प्रथमं प्रकरणं । 5.

2. इति महापण्डितकुलद° क्रि° द्वितीयं प्र° । 14 *a–b*.
3. इ° म° तृतीयं प्र° 29.
4. इति महापण्डितश्रीकुलद° क्रि° चतुर्थं प्र° । 33*b*.

The rest of the work seems to be divided into short unnumbered sections, describing various points of ritual: e.g. at leaves 141 sqq. the '*sthāpanāni*,' or settings up of images of various deities.

On the last page occurs the section-title इति ह्रीं पिण्डमन्त्रः
The MS. terminates abruptly 2 lines below.

II. Palm-leaf; originally 34 leaves, 7 lines, 11 × 2 in.; XV—XVIth cent.

HEVAJRA-ḌĀKINĪJĀLASAMBARA-TANTRA.

Bengāli hand, obscure and somewhat careless. Leaf 22 is missing. For the work see Add. 1340.

Ends:

हेवज्रडाकिनीजालसम्बरे द्वादशमः पटलः समाप्तः ॥

III. Palm-leaf; 9 leaves (numbered 2—10), 5—6 lines, 12 × 2 in.; XVIth cent.

Part of a work on RITUAL, etc.

The handwriting is poor and careless.

First section (leaf 3*a*): खड्गादिपूजाविधि समाप्तमिति (cf. Add. 1706)॥ Then नमो वज्रङ्गणायै कौमारीकानयन...

The second section ends on leaf 6*a*: कुमारीकारननिमितोद्दिश: समाप्त: (°कारणनिमित्त° ?).

Section 3 ends 9*b*—10*a*: योगिनीपूजाविधि समाप्त: ॥

Section 4 begins: नमो वज्रसत्त्वाय॥ श्रीमानतुररजयोगविषद्: ... (?) ..., and ends abruptly on the next page.

IV. Palm-leaf; 16 leaves and cover, 5 lines, 12 × 2 in.; dated N. S. 583 (A.D. 1463).

BALIMĀLIKĀ and two DHĀRAṆĪS.

The Balimālikā is a short work on ritual in 52 numbered sections. It consists chiefly of invocations, mystic formulae, and the like.

The text begins:

नमामि वज्रसत्त्वस्य चरणाम्भोरुहद्वयं।
येनैव वलिदानेन प्रीणिता: सर्वजन्तव: ॥
रचोचक्रादिकं सर्वं शोधनबोधनं तत:।
वलितत्वे मम क्षते ज्ञातव्यसाधुसम्मते॥

Ends:

नागबलि। ५२। बलिमालिका समाप्त: ग्रन्थप्रमाणमस्य। ४१८।

The first dhāraṇī commences on the back of the same leaf (14) (on which there are traces of obliterated writing) thus:

निर्बलिं निश्चयं नान्तं निद्वन्द्वं निर्मलं निधिं।
निष्प्रपञ्चनिरालवं निर्विकल्पं नमाम्यहं॥

The second dhāraṇī (ff. 15—16) contains 21 verses in honour of *Vajra-yoginī* beginning:

एवं कारसमासीने सहजानन्दरूपिणी। प्रज्ञाज्ञाने च देहाग्रे नमस्ते वज्रयोगिनी॥ १॥

Ending:

इति वज्रयोगिनीप्रणामैकविंशतिका स्तोत्रास्तु समाप्त: ॥
सम्वत् ५८३ जेष्ठ वधि १३ श्री विश्ववनिच्छं वाहारे योगिताज्ञस्यचोता॥

V. and VI. Palm-leaf; 21 leaves, 7—8 lines, 13 × 2 in.; Bengali hand of XV—XVIth cent.

The two MSS. are apparently by one scribe.

The writing is faint, somewhat careless, and very indistinct.

The first work (1697. 5) appears to be a treatise on letters and their mystical value (cf. 1699. 1, etc.). The opening words can now hardly be deciphered, but in the first line the book seems to be described as गुह्यानुक्रमणि.

The work appears to consist of 4 leaves, (3 being numbered), with some kind of table or diagram on the last page. No colophon or title of any sort remains.

The next work (1697. 6) seems to be on astrology, astronomy or the like.

It appears to begin at leaf 1*b*; while 1*a* seems to have something in common with both treatises, being both on letters and auspicious days.

The work begins thus (f. 1*b*):

शङ्करादित्यशुभ्रांशुपरां भार्यान्सरस्वतीं ।
नत्वा प्रत्यूहशान्त्यर्थं वच्यामि करणोत्तमं ॥
विवाहे जातकादौ संचेपात्...

The end is almost obliterated.

VII. Palm-leaf; 4 leaves, 5 lines, $12\frac{1}{2} \times 2$ in.; XV—XVIth cent.

CAKRASAMBARADAṆḌAKĀSTUTI and other STOTRAS.

The first stotra is in 4 numbered sections, the last of which ends:

येकहृत्यौ (?) स्तुति शेषत सर्वदा।४। श्रीचक्रसम्बरदण्डकस्तुति समाप्त॥

The next stotra, which seems to be unfinished, begins:

माया चक्रोस्थिताया ज्वलदनलसिखाविद्युताकाररूप।...

VIII. Palm-leaf; 4 leaves and covers, 12×2 in.; dated N. S. 475 (A.D. 1355).

FRAGMENTS.

1. Leaf of the EKALLAVĪRA-TANTRA.

Contains the end of Ch. 23 (= Add. 1319, 67*a*—2*b* 4).

2. Leaf of a COMMENTARY.

Page-number 5.

Begins:

यौचं। ते च क्रोधगणाः परमार्थतो अनन्याः। अत आहा-नन्तैर्वज्रपाणिभिरिति॥

Ends:

तत आह। बुद्धकृत्यकैरिरिति॥ अत एव नाथाः शास्तारो बु...

3. Two leaves of notes, etc., in various hands.

The first leaf consists of short prayers to Amoghasiddha; the second has only a few lines of writing in a vernacular.

Add. 1698.

Palm-leaf; 161 leaves, 5 lines, 13 × 2 in.; dated N. S. 506 (A.D. 1386).

AMARA-KOÇA, with Newāri commentary called VIVṚITI, by MĀṆIKYA.

Written at Bhatgāon in the reign of Jayasthiti Malla.

The first leaf, which contains some prefatory remarks (partly in the vernacular), is much mutilated.

The text स्वरव्ययं etc. begins 2*b*.

The colophon is in verse (161*a*):

श्रीश्रीजयस्थितीशस्य मल्लदेवस्य भूपतेः।
अमात्य श्रीजय[ ]द्रह्मास्वामिकार्यपरायणः॥
स स्वपुत्राय विधिवदिमां टीकामचीकरत्।
श्रीमत्पात्रकुलानां यो विशिष्टो मण्डनोचितः॥
माणिक्यमिव माणिक्यनामा पण्डितसत्तमः॥
कृतैषा ऽमरकोषस्य तेन नेपालभाषया।
विवृतिर्नाम लिंगानां टिप्पनी बालबोधिनी॥
षट्त्तरे (*sic*) पञ्चशते गते ऽब्दे नेपालिके मासि च चैत्रसंज्ञे।
कृष्णपक्षे मदनाभिधायां तिथौ शशाङ्कात्मजवासरे च॥
श्रीजयस्थितिभूपाले नेपालराष्ट्रशास्तरि।
श्रीमद्भक्तपुरे देशे ग्रथित्वा लिखितं तदा॥

After this comes a scribe's (benedictory) verse.

Then follows :

इति माणिक्यविरचितो ऽमरकोषस्य नैपालभाषाटिप्पनी समाप्तेयं॥ स्वस्ति श्रीमन्नैपालिकसम्बत्सरे ५०८ चैत्रकृष्णत्रयो-दश्यां बुधवासरे राज° श्रीपशुपतिचरणारविन्दसेवित श्रीमा-नेश्वरी(*)-वरलब्धप्रताप-श्री२ जयस्थितिराजमल्लदेवस्य विजय-राज्ये माणिक्येन ग्रथित्वा लिखितेयं॥

Add. 1699.

This number consists of three works and a fragment, written by one scribe, Kāçrīgayākara, in three successive years (1198—1200 A.D.) in the Bengalī character, forming the earliest example of that writing at present found. See the Palæographical Introduction to the present work and my description in the Palæographical Society's Oriental Series, Plate 81. The leaves measure $11\frac{1}{2} \times 2$ inches, and are in remarkably fresh preservation. There are 6 to 8 lines on each page.

I. 5 leaves; dated 38th year of Govindapāla (A.D. 1199).

PAÑCĀKĀRA.

On the king see the Historical Introduction.

For the subject, divination, etc., by means of letters, compare the Pañcasvara (Rājendralāl Mitra, *Not. Skt. MSS.*, No. 1478).

Begins:

नमः सर्वज्ञाय। प्रणम्य पञ्चबुद्धान् योगिनीश्चापि भक्तितः।
पञ्चाकारमहं वक्ष्ये आत्मनः...ारणाय च॥
ओं स्वभावशुद्धाः सर्वधर्माः स्वभावशुद्धोऽहं।
ओं योगशु° स° योगशु° ।

For the final colophon, see the Historical Introduction.

II. 18 leaves; dated in the 37th year of Govinda-Pāla (A.D. 1198, cf. No. I.).

GUHYĀVALĪ-VIVṚITI by GHANADEVA.

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* Cf. Add. MS. 1358 and inscr. ib. cit.

Writing larger and generally fainter than in No. 1, but similar in all essential characteristics. Important words etc., are marked with a red smear; some corrections, stops, etc., with yellow.

A mystical work in 25 paragraphs ('çlokas').

Begins:

ओं नमो वज्रसत्वाय॥ विश्वमूर्त्तिमयं नाथं विश्वकल्पाविकल्पकम्। विश्वस्वभावनिर्मुक्तं विश्वविश्वप्रसाधकम्॥

तं प्रणम्य महाज्ञानं दड[डी]पादक्रमे मया।

भिक्षुश्रीघनदेवेन विवृतिः क्रियते स्फुटं॥

अद्वैतप्रतिपत्तिशुद्धिसुहृदोः प्रज्ञाकृपासान्द्रयोः प्रद्योतषोडशतीति भाजनजनप्रत्यूहनिर्माथिनोः विश्वोन्मीलितविश्वरूपरचनाप्राशस्त्यविद्योतिनोः श्रीमद्वज्रविलासिनीचरणयोः पुष्पाञ्जलिः स्यान्मम॥

श्रीमदार्यदडीरादौ महाकरुणापरिगतहृदयः स्वाधिष्ठानक्रमतः स्वयं मम विगताविपरीतभूतनयसमाधिना सर्व्वजनान् अहं कुर्व्वन् स्वाधिष्ठानक्रममेव पञ्चविंशत्या श्लोकैः कर्तुमारब्धवान्। अस्य तु सम्बोधः। अभिधानाभिधेयससुखअयोजन अयोजनान्यभिधीयन्ते...

For leaf 9*b* see Pal. Soc. Or. Ser. Pl. 81.

Ends:

शरणमित्यभिप्रायः।२५। गुह्यावलीविवृति

सर्वजगतः किल बोधिलक्ष्मीः।

यत्सर्व्वसत्वजनिताशुभयोगतोऽहं स्यान्नारकानलवृतो वलिनीप्यहं।

गुह्यावलीविवृतिः। विवृतिः पण्डितस्थविरश्रीघनदेवस्य॥

गोविन्दिपालदेवानां सं ३७ श्रामण(*sic*)दिने ११ लिखितमिदं पुस्तकं काश्रीगयाकरेणेति॥

III. 70 leaves; dated A.D. 1200 (see below).

YOGARATNA-MĀLĀ, a commentary on the HEVAJRA by KRISHNA or KĀHNA.

Leaves 30, 54 and 62 are missing.

The divisions (*kalpa*) and subdivisions (*paṭala*) of the work answer to those of the *Hevajra* (Add. 1340); the first *kalpa* ending at leaf 43. The text is given only in abbreviations.

Text begins:

श्रीहेवज्रं नमस्कृत्य परमानन्दरूपिणं।
पूर्वाचार्यक्रमाम्नायो हेवज्रो लिख्यते मया॥
एवं मयेत्यादि निदानवाक्येनेवेदं सूत्रे तन्त्रे प्रकाशितं॥

Paṭala 1 ends:

इति योगरत्नमालायां कृष्णाचार्यपादकृतौ हेवज्रपञ्जिकायां प्रथमः पटलः। 11*a*.

Ends:

°वज्रपद्मयोरधिष्ठानं येनाधिष्ठ्यते (*sic*)। योगरत्नमालायां कृत्वा हेवज्रपञ्जिकायाम्। यत्पुण्यमाचितं तेन निःक्लेशः स्यादखिलो जनः॥ श्रीहेवज्रपञ्जिका योगरत्नमाला समाप्ता॥ ॥कृतिरियं पण्डिताचार्यश्रीकाह्नपादानामिति॥ परमेश्वरेत्यादि राजावली पूर्ववत्। श्रीमद्गोविन्दपालदेवानां सं ३९ भाद्रदिने १४ लिखितमिदं पुस्तकं काश्रीगयाकरेणेति॥

IV. 2 leaves.

Fragment (unfinished) of the GUHYĀVALĪ-VIVṚITI.

The first leaf is numbered 9, the second has no number and is written on only one side.

The fragment contains section 17, with parts of 16 and 18, corresponding to leaves 12—13 of No. II. It is written in the same hand.

Add. 1701.

I. Palm-leaf; 154 leaves, 5 lines, 12 × 2 in.; dated N. S. 509 (A.D. 1389), see below.

PAÑCA-RAKSHĀ.

The date and name of the reigning king are written in a different, but apparently contemporary, hand.

There is another date, probably of recitation, but nearly obliterated, inside the cover.

As to the book, see Add. 1164, *et al.*

The colophon runs :

॰पञ्चरक्षामहायानसूत्राणि समाप्तेति। ये धर्म्मा॰। देयधर्म्मोऽयं प्रवरमहायानयायिन श्रीललितक्रमाया श्रीमाणिगलके* श्रीवच्छविहाराधिवांत-शाक्यपुत्र परमौगत-संघ श्रीमलेच्छजजकस्य॥ यदत्रपुण्यं etc.... ज्ञानफलं प्राप्तमिति॥ श्रीर्योऽस्तु सम्वत ५०८ ज्यैष्ठशुक्ल दशम्याया तिथौ शुक्रवासरे राजाधिराजश्रीर जयस्थिटिराजमस्यराजेशुभः (*sic*) ॥

II. Palm-leaf; 5 lines, 12 × 2 in.; XIV—XVth cent.

First two leaves of the DHARMASAṄGRAHA.

The text differs somewhat from that of Add. 1422; after the mention of the 5 *skandhas* (2*b*, 3 = Add. 1422, 2*b*, 3), it passes directly to the *pratītyasamutpāda* (ibid., 5*a*, 1).

The fragment ends in the enumeration of the seven *bodhyaṅgas*.

III. [Non-Buddhistic].

Add. 1702.

Palm-leaf; 144 remaining leaves, 6—8 lines, 12 × 2 in.; IXth cent.

BODHISATTVA-BHŪMI.

The MS. is imperfect and very shattered at the edges, in particular many of the leaf-numbers being broken off. The original order has been restored, as far as possible, from the writing and subject of the leaves. On the palæography and date see the excursus appended to the Palæographical Introduction. No other MS. or version of the work seems to exist.

The subject of the work is the mental and spiritual development of a bodhisattva. For the use of 'bhūmi' in the sense of 'stage of

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* These names occur in the postscript of Add. 1656; but there also there is some doubt as to the date.

progress,' compare the Daçabhūmi above; the stages, seven in this case, are enumerated at the beginning of Chapter 3, Part 3 (see below). Compare also M. Senart's Mahāvastu, p. xxxv, note.

The subjects of the various chapters may be seen from their titles, and may be gathered more explicitly from a statement, usually in a catechetical form, occurring at the beginning of each. These titles, etc., so far as they are at present discoverable, are given below. The main divisions of the work are three.

[The leaves are tentatively numbered, and are referred to on the same plan as in Add. 1049 above.]

I. ĀDHĀRA-YOGASTHĀNA.

Chap. 1 ends and chapter 2 begins:

बोधिसत्वभूम[ाव]ाधारे योगस्थाने प्रथमे प्रथमं गोत्रपटलं समाप्तं॥ इह बोधिसत्वस्य प्रथमश्चित्तोत्पादः सर्वबोधिसत्वसम्यक्प्रणिधानानामाद्यन्तरस्य सम्यक्प्रणिधानसंग्राहकं तस्यात्मबोधि आदितः सम्यक्प्रणिधानस्वभाव स खलु बोधिसत्वो etc. एवं... भाषते "अहो वताहमनुत्तरां सम्यक्सम्बोधिमभिसंबुद्धेयं सर्वसत्त्वानां चार्थकारः स्यां..." 93*b*.

Chap. 2 ends: ब° आ° चित्तोत्पादः द्वि°। 100*a*.

Chap. 3 begins with an enumeration of the seven 'sthānas' of the bodhisattva.

These are *svārtha*, *parārtha*, *tattvārtha*, *prabhāva*, *sattvaparipāka* (cf. chapters 3—6), *ātmano buddhadharmaparipāka* and *anuttarā samyaksambodhi*. 'Svārtha' is then further explained.

Ends: ब° आ° स्वपरार्थपटलं तृतीयं 107*b*.

Chap. 4 (तत्त्वार्थपटलं) commences by declaring *tattvārtha* to be of two kinds, *samanta* and *laukika* (?). Ends 63*b*.

Chap. 5. On *prabhāva*, begins (63*b*, l. 3) with the curiously expressed declaration that the highest innate *prabhāva* of Buddhas and Bodhisattvas is the "*Açvatthādbhutadharmatā*", doubtless an allusion to Çākyamuni's tree.

Chap. 6 is on *paripāka*, which it commences (16*a*) by describing as षड्भिराकारैर्वेदितव्यः. These six are *svabhāva*, *pudgala*, *prabhāva*, *upāya*, and two others which are not legible. Ends 10*b*.

Chap. 7 (10*b*) treats apparently of *bodhi*. This is described as *dvividha*, but the further definition is nearly obliterated.

The final title is lost.

Chap. 8 ends ब० श्रा० बलगोत्रपटलं। ४७*b*.

Then follows the introductory verse of ch. 9, which is on the first *pāramitā*, *dāna*:

उद्दानं* ॥ स्वभावं चैव सर्वं च दुष्करं सर्वतो मुखं [।]
स्यात्सात्पौरुष्ययुक्तं च सत्वाकारं तथैव च [॥]
विघाथिकर्त्तं† च दूहामुत्र सुखं तथा
विशुद्धं बोधिसत्त्वानां दानमेतत्समासतः ॥

These, we are told, are the nine kinds of *dāna* (leaf ४७*b*).

The bodhisattva must practise this and the five other *pāramitās*. The chapter ends ५६*a*.

Chaps. 10—14 accordingly treat of the other *pāramitās*, the same *uddāna* being repeated or cited at the beginning of each.

Chap. 10 शीलपटलं, ends ६६*b*.
" 11 क्षान्तिप० " (82*b*).
" 12 वीर्यप० " ८२.
" 13 ध्यानप० " ८४*b*.
" 14 प्रज्ञाप० " ८६*b*.

Chap. 15, the title of which is lost, begins on the same leaf with the query कतमा बोधिसत्वानां प्रियावादिता स्वभाव: ?

Chap. 16 पूजासेवाप्रमाणपटलं ends ८७*a*.

Chap. 17 begins with an *uddāna* and a question, as follows, on shame or remorse:

ह्रीरत्यखेदना (?) चैव शास्त्रलोकज्ञता तथा
सम्यक् स्यात्प्रतिमाणं तथैव प्रतिसंविदः [।]
संभारो बोधिपक्ष्याश्च शमथश्च विपश्यता
उपायकुशलत्वं च धारणीप्रणिधानता
समाधयस्त्रयो ज्ञेया धर्मोद्दानचतुष्टयम् ॥

* For the form cf. B. and R. s.v. उद्दान.

† विद्यानार्थिक seems to be the right reading from what follows.

इति तत्र कतमद्बोधिसत्वानां ह्रियं तत्समासतो द्विविधं वेदितव्यं स्वभावतश्चाधिष्ठानतश्च अवद्यसमुदाचारे आत्मन एव प्रतिज्ञायतां विदित्वा बोधिसत्वस्य लज्जा ह्रीः।

Ends: ब° आ° सप्तद° बोधिपच्यप° (१०६*b*).

Chap. 18 begins with the following *uddāna*:

आश्चर्यं चाप्यनाश्चर्यं समचित्तोपकारिता
प्रतिकारस्तथा शान्तः स्यादेवंधप्रयोगता (?)॥

The chapter and section end thus:

बोधिसत्वभूमावाधारयोगस्थाने बोधिसत्वगुणपटलमष्टादशमं समाप्तं। समाप्तमाधारं योगस्थानं (११५) *b*.

II. ĀDHĀRA-DHARMA or ĀDHĀRĀNUDHARMA YOGASTHĀNA.

Chap. 1 begins with the *uddāna*:

स्वभाव अधिष्ठानं फलानुशंस अनुक्रमसंग्रहतश्च॥

Ends:

बोधस° आधारे धर्मयोगस्थाने प्रथमं बोधिसत्वलिंगपटलं॥ ११६*b*.

Chap. 2. *Uddāna*:

सुकृतकर्मांतता कौशलपरिग्रहपरिणामनं (?) च पश्चिमं

Ends: ब° अ° द्वि° पच्यप° ११७*a*.

Chap. 3. The *uddāna* (which is somewhat indistinct) and the opening sentences describe *vātsalya* in its seven forms.

These are: अभयं युक्तमखेदमयाचितं अनामिश्रं विस्तिर्णं (*sic*) [i. e., from what follows, विस्तीर्णं].

Ends: ब° आधारानुधर्म° त्रि° अध्याशयप° १२०*b*.

Chap. 4. *Uddāna*:

गोत्रं तथाधिमुक्तिश्च प्रमुदितो ऽधिशीलाधिचित्तं त्रयः प्रज्ञा द्वे आनिमित्त (*sic*) साभोगश्च अनाभोगश्च प्रतिसंविदश्च परमश्च स्यात्तथागतोत्तमो विहारः॥

This summarises the twelve *vihāras* of the bodhisattva, which form the subject of the chapter.

The chapter and section end:

बº आधारानुधर्मयोगस्थाने विहारपटलं चतुर्थं द्वितीयं योगस्थानं॥ १३४b.

III. ĀDHĀRA-NISHṬHA YOGASTHĀNA.

Chap. 1 ends:

बº आधारनिष्ठयोगस्थाने प्रथममुपपत्तिपटलं॥ १३५b.

Chap. 2 briefly treats of *parigraha*, which is said to be six-fold: *sakṛitsatvasatva-parigraha* (?), *ādhipatya-p°*, *udādāna-p°*, *dīrghakālika*, *adīrghakālika*, and *carama*.

Ends: बº आº द्विº विहारपº : १३६.

Chap. 3.

एषु†यथावर्णितेषु† [corr. °वर्ण°] त्रयोदशसु विहारेषु[,] अत्र गताः सप्त भूमयो वेदितव्याः षड् बोधिसत्वभूमयः[,] एका त्वामिश्रा (read चा°) बोधिसत्वताथागती भूमिः [।] गोत्रभूमिः अधिमुक्तिचर्याभूº शुद्धाशयभूº प्रतिपत्तिभूº नियतभूº नियतचर्याभूमि निष्टागमनभूमिश्च इतीमाः सप्त बोधिसत्वभूमयः आसां पश्चिमा ह्यमिश्रा (?) तत्र गोत्रविहारो ऽधिमुक्तिचर्याविहारश्च द्वे भूमी प्रमुदितविहारः शुद्धाध्यशयभूमिः अधिशीलाधिचित्तविº त्रयश्चाधिप्रज्ञाविहाराः साभोगश्च निर्निमित्तो विहारः चर्याप्रतिपत्तिभूमिः (and so on, through the *vihāras* and *bhūmis*).

Ends:

आधारयोगस्थाने तृतीयं भूमिपº 130*a*.

Chap. 4. On *caryā*; begins with a division of the subject under four heads, *pāramitā-caryā*, *bodhipaksha-c°*, *abhijñā-c°* and *satvaparipākac°*.

The chapter ends:

आधारनिष्ठयागस्थाने चतुर्थं चर्यापº। १३८a.

Of chap. 5 the title is lost; it commences with a brief reference to some of the chief categories: the 32 *Mahāpurushalakshaṇāni*, etc.

Chap. 6 ends:

बोधिº आधारनिष्ठयोगस्थाने प्रतिष्ठापटलं समाप्तं। 44*a*.

Then follows a summary of the progress of the bodhisattva and of the work (the leaf is unfortunately much faded):

तत्रायं बोधिसत्वभूमावनुत्तमः [।] गोत्रस्थो बोधिसत्वो ऽनुत्तरायां सम्यक्सम्बोधिचित्तमुत्पादयति, उत्पादितचित्तः स्वपरार्थे प्रयुज्यते [44b] प्रयुज्यमानः असंक्लेश... लभते, असंक्लिष्टः अखेदोपायं लभते, अखिन्नः कुशलमूलं लभते, कुशलमूले... ानुत्तरां सम्यक्सम्बोधिमभिसंबुध्यते।

The next two lines tell how he gains *adhimukti* and imparts it (*saṃdādayati*, sic) to others: he gains freedom from the sorrow of fresh births (*saṃsāraduḥkhāparikheda*), becomes skilled in the *çāstras;* then after completing the *puṇyasambhāra* and *jñānasambhāra*, धर्मभावनायां प्रयुज्यते (line 6), and thus महायानपरिनिर्वाणं परिणमयति। श्रावकप्रत्येकबुद्धयानपरिनिर्वाणेनार्थोपायकुशलः सर्वबोधिसत्वभूमि...

What immediately follows is mostly obliterated, but in the last line of this page and the beginning of the first line of the next (the final) leaf, we read:

आत्मनः परेषां च विपर्यासाभिमानप्रहाणाय प्रतिपन्नो भवति।

In line 3 we find:

प्रतिपत्तिगुणविशेषः तत्रानुशंसगुणविशेषः बोधिसदा (?) व्याकरणं लभते; below, सर्वसत्त्वाग्रप्रज्ञाप्तिषु प्रज्ञाप्यते सर्वकृत्यानि च न परिहापयति; by various forms of *kuçala* one becomes finally महायानसंग्राहकः (line 6). Of the following lines little connected sense can be made.

The work ends as follows:

तथा पराक्रमणः निष्ठाप्रतिष्ठां प्रतिलभते यत उत्तरिभूयो (?) न पर्येषते (?) अनुत्त[र]र्थे प्राप्तः बो[धिसत्वभू]*मेरनुक्रमः प्राप्तः ॥ समाप्ता च बोधिसत्वभूमिः ॥

From this necessarily very imperfect outline it will appear that the work is important for the *vinaya*, and to some extent for the *abhidharma*, of the Northern School. Several, though by no means all, of the numerous categories appear in the Pali works as known to us through Childers and Dr Oldenberg.

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* These letters I supply by conjecture, the leaf being broken.

Add. 1703.

Palm-leaf; 125 leaves, 6 lines, 11½ × 2 in.; dated N. S. 549 (A.D. 1429).

VAJRĀVALĪ by ABHAYĀKARAGUPTA.

Good Nepalese hand. Written by Jivayībhadra.

The work is a treatise on magic and ritual, styling itself a "maṇḍalopāyikā" (see below), and divided into short "vidhis" e.g., प्रतिमाविधिः *6b*, अर्घ्यादिदानलक्षणविधिः *7b*, पूर्वसेवाप्रयोजविधिः *8b*.

Begins: नमः श्रीवज्रसत्त्वाय। वन्दे कुलिशेश्वरं

Ends: घण्टालक्षणादिविधिः followed by several verses beginning:

इति परममुनीनां वागुदन्वत्यगाधे।
श्रुतमपि न परीयुः केपि केऽपि स्रवन्ते॥

After which:

महापन्दिता (*sic*) अभयाकरगुप्त-विरचिता वज्रावली नाम मण्डलोपायिका समाप्तः। ये धर्म°। सं ५४७ भाद्रपद शुक्लः पञ्चम्याया (*sic*) तिथौ विशाषणक्षत्रे शणिचर वासरे राज° जयजक्षमल्लदेवस्य विजयराज्ये लिखित श्री माणिगलकेः उत्रविहारे श्रीहर्णवर्णमहाविहारावस्थितभिक्षु श्रीजिवयीभद्रेण स्वहस्तेन लिखितं। जथा दृष्टं etc.॥

Add. 1704.

Palm-leaf, with some paper supply; originally 83 leaves, 4—5 lines, 12 × 2 in.; Nepalese hand of the XIth cent., with some later additions.

CATUḤPĪṬHA-TANTRA.

Leaves 81 and 82 are lost. 83 and part of 80 are XVIIth cent. paper supply. There are occasional corrections in the hooked-top hand of the XII—XIIIth cent.

The work is undoubtedly the original of that described by Csoma as existing in Rgyut IV. 6 (see now Ann. du Musée Guimet, ii. 297).

The first leaf is faded. The work consists of 5 *prakaraṇas*, subdivided into paṭalas, which end as follows (corresponding to the four *pīṭhas* together with an introduction):

इति प्रथमप्रकरण समाप्त ॥ 8*b*.
इति प्रकरण आत्मपीठ समाप्त ॥ 17.
इति प्रकरण परपीठ समाप्त ॥ 39.
इ° प्र° योगपीठ स° ॥ 59*b*.

The final title is nearly obliterated, but we find from the subordinate *paṭalas* that the title of the last *prakaraṇa* was गुह्यपीठ, whence the supposed title of the whole work as given in Dr D. Wright's list. The real title (see also the Tibetan) may be just discerned on the back of leaf 1.

At the end is a leaf containing, on one side only, 4½ lines of Nepalese writing of the XIII—XIVth cent. The title is ज्ञानवाग(?)-सेकप्रक्रिया. The fragment is in çlokas, and apparently discusses the relations of impregnation and hereditary knowledge. It begins:

...दि बुद्धे ।
कामकर्ता ऽपि विरागश्च कामशास्त्रं समीचते ॥

Ends: सुखितश्च (?)तथा चित्तं दुःखत्वं नानुगच्छति ।

Add. 1705.

Palm-leaf; 35 leaves, 8 lines, 12 × 2 in.; XIIIth cent.

ANANDADATTA'S Commentary on part of the
CĀNDRAVYĀKARAṆA (II. i).

For the text, which is here given only in abbreviations, see Add. MS. 1691. 4, leaves 9—11.

Add. MS. 1657. 2 (q. v.) is a fragment of this same portion of commentary. There are numerous citations from Jayāditya, the compiler of the Kāçika-vṛitti; v. 7*b*, 8*a*, 10*a*, 11*b* ("Jayādityādiḥ"). Jinendra is cited 10*a*, l. 3; and 'Bhāshyakāra' (Patañjali?), 9*a*, 18*b*: also 'Ācārya' Pāṇini, 26*a*, 28*b* fin.

The commentary on the first sūtra, which extends over seven leaves, begins thus (after invocation to Buddha):

खे॥ खादि सनदाय: प्रथमान्तं पदां षष्ठ्यान्तु खा। प्रति त्रिकं वा प्रथमान्तं पदमित (l. ति°) त्रय: यत्ता: संभवन्ति। तत्र विभक्तिरत एव निर्देशप्रमाण्यात्। न वेवानेनैव खत: प्रकृतिविधिभावादित्यर्थ:।

A comparison of Add. 1657. 2 shows that a line or two is missing at the end.

Add. 1706.

A collection of palm-leaf fragments and volumes of works chiefly on ritual, the construction of images, etc. All originally about $11\frac{1}{2} \times 1\frac{1}{2}$ in.

I. 4 leaves, 5 lines, $7 \times 1\frac{1}{2}$ in.; dated N. S. 381, middle figure doubtful (A. D. 1261).

KHAḌGA-PŪJĀVIDHI.

A short treatise in verse on the use of arms, etc. Tantric or Çivaic.

Begins:

नम: श्रीत्रैलोक्यविजयाय॥

यो जन्तुं स्थानभावात्प्रबलरिपुगणग्रामणी वीरलक्ष्मीं घण्टाजासिं त्रिसूलाग्रनिशरधनुचापम्वज्रपाशं दधानं। चन्द्रापीडेश्वरत्वं प्रमदगिरिसुताम्मर्दयत्यादलील: पापात्त्रैलोक्य[वीरो]विजयगुणकलासि द्विपूर्णा भवन्तं॥

The same metre seems to be continued throughout the work.

Ends:

खड्गपूजाविधि समाप्त:। समाप्त: ३८१ (?) अश्विनि [? द]शम्यां तिथौ अङ्गार (?) दिने लिखितमिति। राजादिराजप्रमेश्वर (*sic*) श्री [?] ह मालदेवकारित। स्वके वेहारश्रीभिक्षु देवमना लिखित।

II. PRATIMĀLAKSHAṆAM, from VARĀHAMIHIRA'S BṚIHATSAṂHITĀ.

[Non-Buddhistic].

III. 7 leaves, 5 lines, 8 × 2 in.; XIIIth cent.

BUDDHA-PRATIMĀLAKSHAṆAM.

A short treatise in two parts on images of Buddha, probably more or less in imitation of Varāhamihira's work just noticed.

The work is in regular sūtra-form, beginning:

नमः सर्वज्ञाय॥ एवं मया श्रुतं...

Çāriputra enquires thus of Bhagavān:

भगवन् भगवता विना श्राद्धैः कुलपुत्रैः कथं प्रतिपत्तव्यं।

To which the reply is:

मयि गते परिनिर्वृते वा। न्यग्रोधपरिमण्डलं यावत्कायं तावत् व्योमं यावद्व्योमं तावत्कायं। पूजासत्कारार्थं प्रतिमा कारयितव्या

The rest of the work discusses the dimensions, pose, etc., of the various members of the images, ending thus:

एतानि च समस्तानि लक्षणानि विचक्षणः।
अत्यन्तशान्तकायार्थं यथाशोभं प्रकल्पयेत्॥
इदमवोचत् etc.... अभ्यनन्दन्निति॥ सम्यक्सम्बुद्धभाषितं बुद्धप्रतिमालक्षणं समाप्तं॥

IV. Dimensions, writing, etc., same as No. III; originally 17 leaves.

PRATIMĀLAKSHAṆAVIVARAṆAM.

A commentary on the last work.

Begins:

नमो बुद्धाय। कायद्वयानुजं जैनं कायं नत्वा ऽथ लिख्यते।
विवरणं यथाशक्ति तत्प्रणीतात्मलक्षणे॥
कथं प्रतिपत्तव्यमिति। भगवतो रूपं॥ उपचरितावयवप्रमाणं॥

Ends:

इति संबुद्धभाषितप्रतिमालक्षणविवरणं समाप्तं॥ सम्वत....

(f. 17 wanting).

V. Dimensions and writing as before; 23 leaves.

Part of a COMMENTARY on a work similar to the two last.

Leaf 1 missing; leaf 2 mutilated, and much obliterated on the outside. Leaf 19 is numbered 29 by mistake. Compare also No. VIII.

The *Buddhistic* character of the work is determined by several passages, e.g. 19*a*, l. 4:

अतस्तावद्भगवतो बुद्धस्य श्रीसम्बरस्य लक्षणं।

The main work ends thus:

सौम्येत्यादि। या देवता यद्रसप्रधाना सा तथैवालेख्या न तु विपर्यय इत्यभिप्रायः॥ त्रिंशत्तपटलव्याख्या॥ इति लक्षणमिति॥

After a break, there follows on the next leaf (23) a short appendix on the *piṇḍikā* or pedestal of the image beginning: इदानीम्पिण्डिकालक्षणमभिधीयते॥ and ending (without colophon) शुभतिथि नक्षत्रवारवेलासु देवमनुष्ययोर्मध्ये पिण्डिका स्थापयेदिति॥

VI. Dimensions and writing as above; 13 leaves.

A work on the dimensions of CAITYAS and of IMAGES.

The first few leaves are mutilated on the right hand edges. Leaves 8 and 9 are wanting.

Text begins (without invocation):

चैत्यस्य नवविभागिककोष्ठानि तथैव तत्र भागिकमानदीर्घ व्यायामकं तु ... [hiatus] ... विरसवाणार्द्धकाभागं व्यायाममथ यथाक्रमः। छत्रावलीकरण्डावेद[ि] ... त्रिकोष्ठेन॥

At 3*a* the second part of the work, on images, begins thus:

इदानीं प्रतिमास्थापनाय तल्लक्षणमुच्यते। तत्र सर्वा सा प्रतिमाणां द्वादशमात्रिकं मुखं तत्तुल्यं व्यायामं।

Leaves 10—13 contain little but measurements, in figures, of various images, with subscriptions such as: इति बुद्धब्रह्मचर्चिका ऋषिब्रह्मराक्षसानां दशतालप्रमाण॥ (11*a*); इति षट्ताल सेनापतिलक्षणम् (12)॥;

The work ends:

इति चतुस्ताललक्षणं महाकालस्य॥ मुखमात्रा १२ देहमात्रा १२ ऊरुजानुजंघानां मात्रा १२। इति... ति काललक्षण विनायकस्य॥

VII. 2 leaves, same size as the preceding; writing somewhat later and less accurate.

Fragment of a work on MEASUREMENTS, similar to the preceding.

Begins:

नमः सर्वज्ञाय॥ धर्मधातूनां लक्षणमभिधीयते। तत्र ध्यान्याकृते द्वात्रिंशन्महापुरुषलक्षणविशुद्ध्या द्वात्रिंशतमात्रिकप्रमाणो वेदिकायां विस्ताविस्तारः (*sic*)।

As several *abstract* objects of veneration are mentioned in connection with measurements, we may possibly suppose the work to treat of temple-inscriptions or of personifications of these objects.

Thus at 2*a* we read विस्तारस्तु चतुरार्यसत्यविशुद्ध्या चतु[र]मात्रिक. Ends abruptly.

VIII. 22 leaves.

A somewhat later but complete copy of the work described under No. V.

Begins:

नमः श्रीचक्रसम्वराय। अथ पुण्यज्ञानसम्भारकारणं विपर्यये दृष्टादृष्टदोषहेतुः यद्वक्ष्यति त्रीणि दीर्घेत्यादि। अन्य चापि। प्रतिमालक्षणे युक्ता शान्तादिर[स]संयुता।

After the ending °लक्षणमिति, as in No. V., we find the verse:

सर्वज्ञज्ञानसन्दोह (?) जगदर्थः प्रसादकं।
चिन्तामणिरिवोत[ा]भूत् श्रीशम्बर नमो ऽस्तु ते॥

IX. 7 leaves, 5 lines; writing similar to that of No. I.

ÇAMBARA-PAÑJIKĀ.

A short manual on the ritual or worship of Çambara. It consists chiefly of invocations and the like.

Begins:

नमस्तारायै। श्रों ह्रीः स्वाहा। हस्तादिप्रक्षालन। ऊ श्रोः हूं।

Ends:

स्रग्धरा (*sic*) पञ्जिकेयं समाप्तं। सर्वज्ञमित्रपादानां य (?) गुरु परंपरा .... ता। ममादि सर्वसत्त्वराशि निशामसत्त्व (?)।

Add. 1708.

I. Palm-leaf; originally 115 leaves (see below), 5—7 lines, 12 × 2 in.; on the date see below.

NĀMA-SAṄGĪTI-ṬIKĀ by VILĀSAVAJRA (?).

Leaves 4, 5, 8, 9, 19—22, 26, 42, 43, 47, 49, 50, 59, 63, 80, 91, 92, 94, 97, 99, 109, 110, 112—3 are missing.

The pages are numbered with figures only.

This is apparently a different commentary from R. A. S. Cat., No. 35, though several chapters partly correspond. It consists of 12 adhikāras. The number of sections in each is in several cases indicated by numerals, as shown below.

The work begins: आर्यमञ्जुश्रियन्नत्वा...

Then, 3 lines lower, seems to follow a table or summary of contents:

अथेदानीमस्या नामसंगीतेः शरीरव्यवस्थापनमभिधीयते॥ तद्यथा अध्येषणा प्रतिवचनं ... (see colophons of Add. 1323).

On 2*a* this summary is further explained; e.g. (l. 1) इति षोदशभिर्गाथाभिरध्ये[ष]णा ...... and (l. 3) इति तिसृभिर्गाथाभिर्मायाजालात्° (see Add. 1323).

(The end of Ch. 1 appears to be missing with the missing leaves.)

2 ends आर्यनामसङ्गीतिटीकायान्नाम मन्त्रार्थावलोकिन्याम्प्रतिवचनाधिकारः द्वितीयः। 10*b*—11.

3. आर्यना° मन्त्र° न्यां षट्कुलावलोकनाधिकारस्तृतीयः। 11*b*.

4. (Title apparently missing.)

5. आ° म° बोधिचित्तवज्रस्य वज्रधातुमहामण्डलाधिकार: पञ्चम: । 30*b*.

6 (?). ॥१८१॥ आ° म° शु[l. सु]विशुद्धधर्मधातुज्ञानस्तुत्यधिकार [षष्ट] (?) 54*b*.

7. ॥७१॥ आ° म° आदर्शज्ञानस्वभावस्तुतेरधिकार: सप्तम: ॥ 60*b*.

8. ॥२१५॥ आर्य म° प्रत्यवेक्षणाज्ञानमुखेन स्तुत्यधिकारो ऽष्टम: 82*b*.

9. आ° म° समताज्ञानस्वभावेन स्तुत्यधि° नवम: । 95*b*.

10. आ° म° कृत्यानुष्ठानज्ञानस्तुत्यधि° दशम: । 102*b*.

11. आ° म° उपसंहारस्तुत्यधिकार एकदशतम: परिसमाप्त: । 102*b*—103.

The last leaf but one (114) is mutilated; what remains of the colophon runs as follows:

आर्यनामसङ्गीतिटीकायां नाम मन्त्रार्थावलोकिन्यामुपसंहाराधिका .... समाप्त: ॥

Then a verse in praise of the study of the work; after which:

आर्यनाम[सङ्ग]ीतिटीका समाप्ता । ग्रन्थप्रमाणमस्या: ..... साहस्रद्वितयं (*sic*) । कृतिराचार्य विलासवज्रस्य रत्नद्वीपविलासिन: । श्रीमदग्र .... ागिनेयस्य प्र .... ि.... स्वरूपाभिधानस्य ॥ .... ास्व (?) महीधरेषुगणिते सम्वत्सरे शौचिके शुक्ले वा दशमी तिथौ पविभूत: (?) श्रीनामसङ्गीतिका टीका लेखनतो (*sic*) सुविपुलं श्रीसर्वमित्रेण तु पत्य- .... ार्ज्जितं च निखिलो लोको ऽस्तु बुद्धसुत: ॥

If the first member of the partly mutilated compound word expressing the figures of the year stands for açva, the date is N. S. 5 (ishu) 7 (mahīdhara) 7 (açva) or A. D. 1457.

II. Palm-leaf; 2 leaves, 6 lines, 12 × 2 in.

Fragment of the NĀMA-SAṄGĪTI (text).

A different hand from the last, perhaps slightly earlier. The pages are numbered with letters and figures.

Begins as Add. 1323.

III. Palm-leaf; 4 leaves, 5 lines, 12 × 2 in.; xv–xvith cent.

Fragment of a BUDDHIST TANTRA.

The leaves are numbered 2, 4, 6, 7.

There are no regular titles or subscriptions. On *2a*, l. 4, we find:

वज्रसत्व नमोऽस्तु ते। इति पठित्वा घण्टा वादयेत्।

On *6b* something is said on the favourite tantric subject of the mystical value of the letters.

The fragment ends abruptly with the words:

इशानकोष्टे चन्द्रमण्डलो परिताकारवीजेन नीलोत्पलं तत परिणा

Add. 1952.

Paper; 184 leaves, 9 lines, 11 × 4½ in.; recent Devanāgarī hand.

VAṂÇĀVALĪ (PARBATIYĀ).

Translated by Dr D. Wright and munshī Shew Shunker Singh, and published at Cambridge, 1877.

Begins:

।नमो रत्नत्रयाय।

ज्योतीरूपं महाबुद्धं गुह्यदेवीं निरंजनीं।

ज्योतीरूपं महादेवं श्रीगणेशं नमाम्यहं॥

अनेकपूर्ववृत्त[ा]ंतं श्रुत्वा दृष्ट्वा यथाक्रमं।

नेपालिकानां भूपानां वंशावली प्रलिष्यते (i.e. °ख्यते)॥

Then the Parbatiyā text:

आदिप्रकाशभयाकाजोसच्चित्तरूपबुद्धवाट उत्पत्तिभयाका°

SUPPLEMENTARY NOTE TO ADD. 1586.

As this work seems to have gained some note in its various redactions and versions in the several parts of the Buddhist world, the following additional notice may be of interest. After a long description of the scenery of the dialogue, followed (*2b–3b*) by *gāthās* and expressions of homage addressed by Rāshṭrapāla to the Buddha, at *3b*, line 8, the following question is reached:

कतमैर्भगवन् धर्मैः समन्वागतो बोधिसत्वो महासत्वो गुणविशेषतामनुप्राप्नोति। पराधीनधर्मतां च प्रतिलभते आशुप्रज्ञतां चानुप्राप्नोति विनिश्चयप्रतिभानतां च प्रतिलभते सर्वज्ञताप्रवेशं सत्त्वपरिपाकं विमतिप्रहाणं कांक्षप्रहाणं सर्वज्ञताविनिश्चयं प्रतिलभते।

In the pages following, several categories of dharmas occur, which may be compared with those referred to in the index to Burnouf's *Lotus*, s. v. *quatre.*

अभयाध्याशयप्रतिपत्त्या सर्वसत्त्वसमचित्ततया शून्यताभावनतया यथावादितथाकारितया। एभी राष्ट्रपाल चतुर्भिर्धर्मैः समन्वागतो बोधिसत्वो महासत्वलतां परिशुद्धिं प्रतिलभते। 4*a*.

The four *açvāsapratilābhā dharmāḥ* are *dhāraṇī-pratilābha*, *kalyāṇamitrapr°*, *gambhīradharmakshāntipr°*, *pariçuddhaçīlasamācāratā* (*4b*, l. 5). Similarly we have, at line 10, the four *prītikaraṇā dharmāḥ;* and (*5a*) *ananutāpakaraṇā dh°* (*buddhadarçanaṃ*, *anulomadharmaçravanaṃ*, *sarvasvaparityāgaḥ*, *anupalambhadharmakshāntiḥ*).

Next follow the various groups of hindrances to the bodhisattva. The four kinds of *prapāta*, (apparently = 'moral declension,' though the word is not found in this sense) viz., *agauravatā*, *akṛitajñatā* *çaṭhyasevanatā**, *lābhasatkarādhyavasānaṃ*, *kuhanalapanatayā lābhasatkarānutpādanaṃ* (*6a*).

The four *bodhiparipanthakārakā dharmāḥ* are *açraddadhānatā*, *kausīdyaṃ*, *mānaḥ*, *parapushṭershyā mātsaryaṃ* (*6b*).

At *7a*, l. 2, we find:

पापमित्त्रं ... उपलम्भदृष्टकः ... सद्धर्मप्रतिक्षेपकः आमिष-

---

* From the form of the passage these two seem to count as one quality, though the reason is not clear to me.

लोलुपः ... इमे राष्ट्रपाल चत्वारः पुद्गला बोधिसत्वेन न सेवितव्याः ; and ibid. l. 9 : ज्ञानेनाभिमन्युतया ईर्ष्या मात्सर्यचित्तं अनधिमुक्तिः अपरिशुद्धज्ञानचान्तिसंभोगपर्येष्टिः ... इमे बोधिस॰ च॰ दुखविपाका धर्माः ।

Finally, the four *bandhanāni* are *parātimanyutā*, *laukikenopāyena bhāvanatā prayoganimittasaṃjñā*, *anigṛihītacittasya jñānavirahitasya pramādasevanatā*, and *pratibaddhacittasya kulasaṃstavaḥ*.

At 11*a*, l. 2, occurs the subscription निदानपरिवर्त्तः समाप्तः ॥ The second division of the work then begins :

यद्भूयसा राष्ट्रपाल बोधिसत्वयानीयानां पुद्गलानामिमे दोषा भविष्यन्ति ।

The book concludes with a tale about a bodhisattva, the hero being a certain Puṇyaraçmi, which ends at 19*b*, where the Buddha thus sums up :

अहं स तेन कालेन तेन समयेन पुण्यरश्मिर्नाम राजकुमारो ऽभूत् ॥

On the last page Rāshṭrapāla enquires :

किं नाम भगवन् धर्मपर्यायः कथं चैनं धारयामि ?

To which the Buddha replies :

अमोघप्रतिज्ञाविशुद्धमिति धारय । सत्पुरुषविकीर्तितमिति धारय अर्थपारिपरीं च नाम धारय ॥ ¦

INDEX I.

TITLES OF MSS.

INDEX II.

NAMES OF AUTHORS AND COMMENTATORS.

III.

GENERAL INDEX.

The spaced type and thick figures denote references already given in Index I. This Index does not include the names of those kings of Nepal and Bengal that are given in the Tables at pp. xii—xvi. Sanskrit words, used in a technical sense or otherwise of interest or importance, are given in italics, where these occur as chapter titles, (t) has been added. To obviate the necessity of separate indices, several general headings have been made, the chief of which are: Avadānas, Dhāraṇīs, Inscriptions, Jātakas, Kathās (tales), Scribes (and their patrons), and Vihāras.

CAMBRIDGE: PRINTED BY C. J. CLAY, M.A. & SON, AT THE UNIVERSITY PRESS.

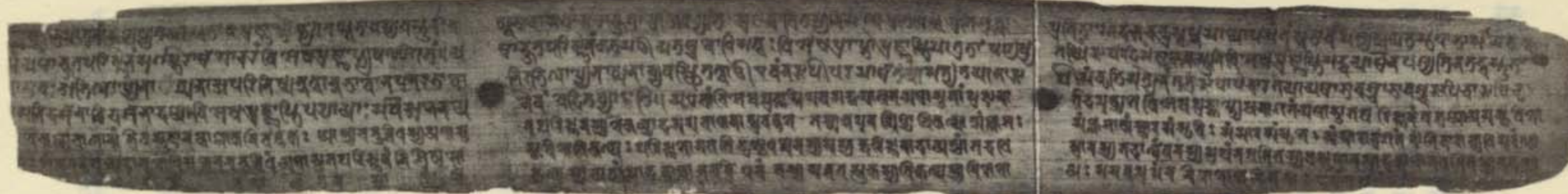


PLATE I. 1. MS. ADD. 1702, leaf [19].

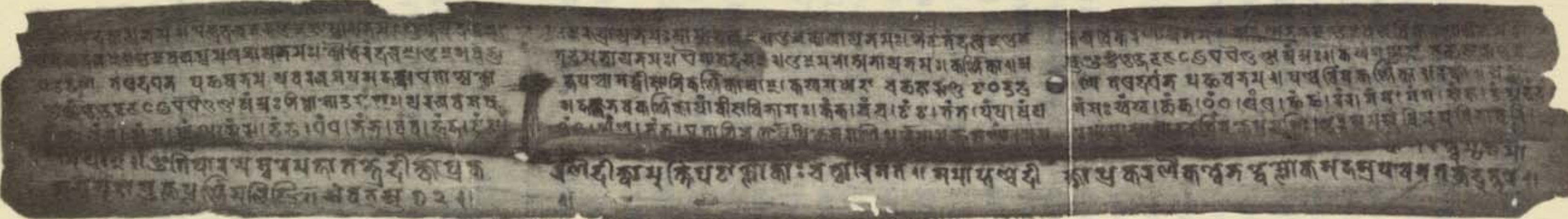


PLATE I. 2. MS. ADD. 1049, leaves [9], [62].



PLATE I. 3. MS. ADD. 866, leaf 201.



Plate II. 1. MS. Add. 1464, leaf 128.



Plate II. 2. MS. Add. 1693, leaf 295.

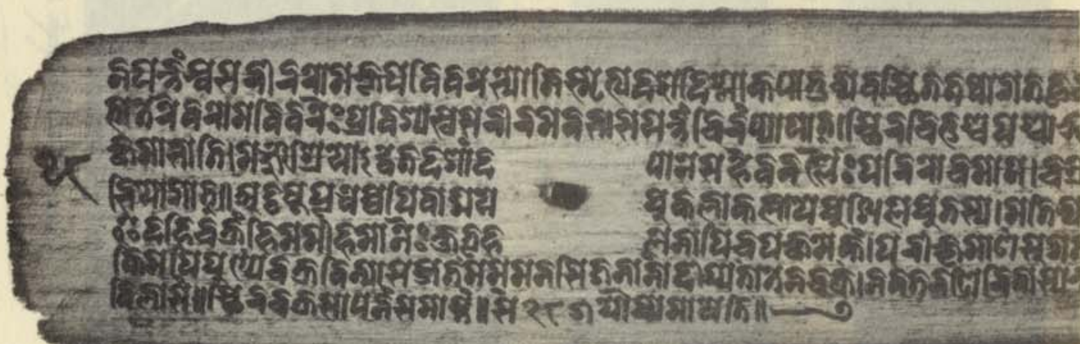


Plate II. 3. MS. Add. 1686. leaf 58(34).

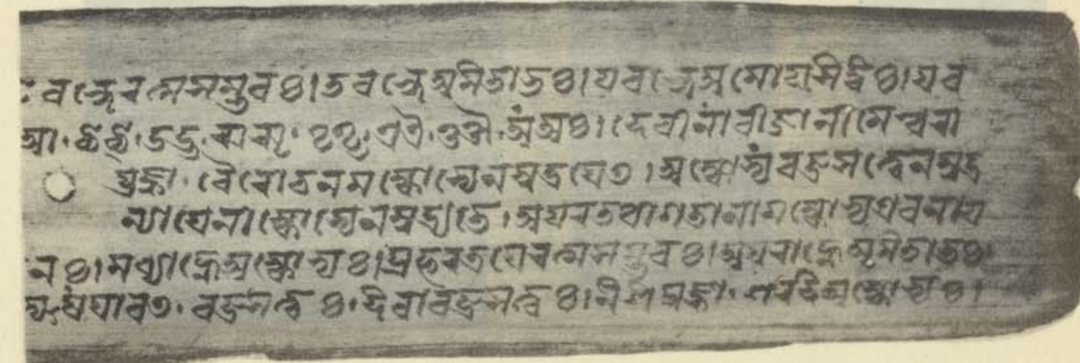


Plate II. 4. MS. Add. 1699. 1, leaf 5.

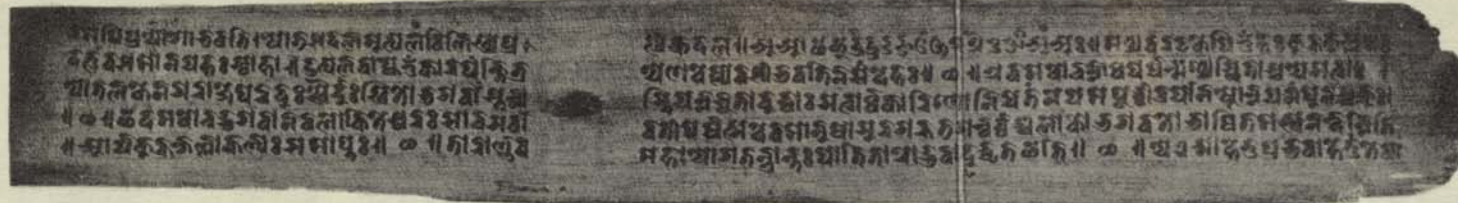


Plate III. 1. MS. Add. 1691. 2, leaf 22 (slightly reduced).



Plate III. 2. MS. Add. 1395, leaf 113.



Plate III. 3. MS. Add. 1556, leaf 11, and brass cover.

Table of Letters.

Library Mark.	A.D.	e	kh	gh	j	n	th	dh	ph	bh	l	ç	sh	medial vowels.	other letters.
1702 1st hand	IX. Cent.	ए	ख	घ	ज	ण	थ	ध	फ	भ	ल	श	ष	shri	a, ng, ṭ, dh, y, rm, ṣy
1702 2nd hand		ए	ख	घ	ज	ण	थ	ध	फ	भ	ल	श	ष	do, … hṛ; Sā, Kā, Ku	ti (final), y
1049	857	ए	ख	घ	ज	ण	थ	ध	फ	भ	ल	श	ष		
866	1008	ए	ख	......	ज	ण	थ	ध	फ	भ	ल	श	ष	Ko	ng, ṭ
1643	1015	ए	ख	घ	ज	ण	थ	ध	फ	भ	ल	श	ष	cai, kau	i, mpai, ṣy
1684	1065	ए	ख	......	ज	ण	थ	ध	......	भ	ल	श	ष	Ke, Ki	
1464 / 1688	c. 1025 / c. 1065	ए	ख	......	ज	ण	थ	ध	......	भ	ल	श	ष	Ke, Kri	a
1645	1139	ए	ख	......	ज	ण	थ	ध	फ	भ	ल	श	ष	Ke	ṭ
1693	1165	ए	ख	घ	ज	ण	थ	ध	......	भ	ल	श	ष	Ko	a, ng, ñc, ṭ, rm
1686	1165	ए	ख	......	ज	ण	थ	ध	......	भ	ल	श	ष		ñki
1691.2	1179	ए	ख	......	ज	ण	थ	ध	......	भ	ल	श	ष		ṭ
1648	reign of Arimalla ? 1216	ए	ख	......	ज	ण	थ	ध	......	भ	ल	श	ष		ñge
1409	1360	ए	ख	घ	ज	ण	थ	ध	......	भ	ल	श	ष	Ke	
1406	(?) 1457	ए	ख	......	ज	ण	थ	ध	......	भ	ल	श	ष		s
1395	1385	ए	ख	......	ज	ण	थ	ध	......	भ	ल	श	ष		
1708	1450	ए	ख	......	ज	ण	थ	ध	......	भ	ल	श	ष		ṭ
1355	1576	ए	ख	घ	ज	ण	थ	ध	फ	भ	ल	श	ष		ṭ

Letter - numerals.

Library Mark	A.D.	1	2	3	4	5	6	7	8	9	10	20	30	40	50	60	70	80	90	100	200
1049	857	[illegible]	२	३ ३	[illegible]	.....	.....	[illegible]	.....	.....	[illegible]	थ	ल	[illegible]	[illegible]	थ	थु	.....	.....	अ	सु
1702	IXth century	[illegible]	२	३	[illegible]	[illegible]	[illegible]	ग्र	[illegible]	[illegible]	[illegible]	थ	ल	[illegible]	[illegible]	थ	थु	[illegible]	[illegible]	थ	.....
866 1684	1008 1065	[illegible]	२	३	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	आ	थ	ल	[illegible]	C	थ	थु	[illegible]	[illegible]	स	आ
1643 1683	1015 1039	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ग्र	[illegible]	[illegible]	ऌ	थ	ल	[illegible]	C	थ	थु	[illegible]	[illegible]	थ	[illegible]
1464	c.1025	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]							[illegible]	[illegible]	[illegible]	
1688	c.1055	[illegible]	[illegible]	[illegible]	the rest as in Add. 1464							........→		.....	.....	.....	.....	.....	.....	.....	.....
1645	1139	follows Add. 866 except for 3. both forms are found in [illegible]											.....	.....	.....	.....	.....	.....	.....	.....	.....
1693	1165	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ग्रा	[illegible]	[illegible]	[illegible]	[illegible]	ल	[illegible]	C	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	आ
1644	1205	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ल	.....	.....	.....	.....	.....	.....	.....	.....
1648	early XIIIth Century	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1409	1360	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	.....	.....	as in Add. 1693					.....	.....
1395	1385	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	C	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	.....
1708	1450	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1556	1583	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	ग्रा	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	C	[illegible]	.....	.....	.....	.....	.....

Note. Numerals above 200 are generally not obtainable from MSS.; but 300 is expressed [illegible] in the date of 1657, 2. compare R.A.S. Cat. Plate 3. and Dr Eggeling's note thereon. For the curve below compare 200 in Add. 1049 and the forms in Ind. Ant. VI. 45. 447 is expressed by [illegible] in the text of Add. 1643 (14 a).

Figure – numerals.

	1	2	3	4	5	6	7	8	9	0	
1702	.....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		1702
866 1684	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	o	866 1684
1643 1683	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	.....	[illegible]	[illegible]	[illegible]	o	1643 1683
1464	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	o	1464
1693	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	o	1693
1644	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	o	1644
	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	
1648	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	o	1648
1409	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	o	1409
1395	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	o	1395
1708	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	o	1708
1556	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	o	1556